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The METHODIST WOMAN

August 1942

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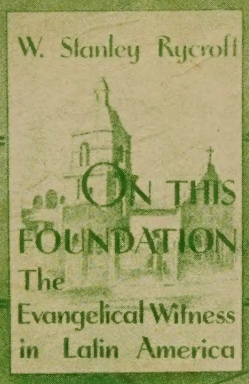

Work of Woman's Division of Christian Service in South America

THE METHODIST WOMAN

420 Plum Street, Cincinnati, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

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Mrs. Etta Potter, **active member of the local Woman's Society of Alma, Michigan.**

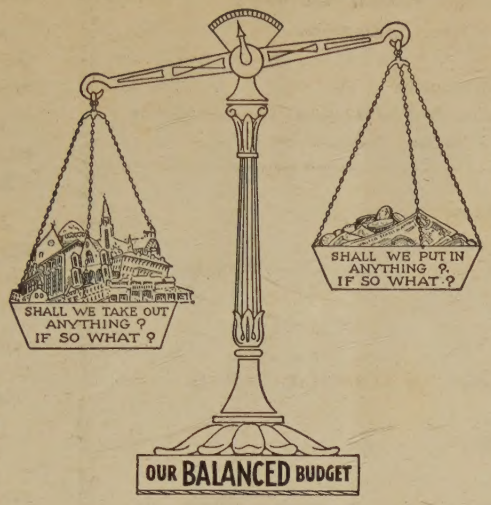
Mrs. Henry D. Ebner, **Merchantville, N. J., President of New Jersey Conference Woman's Society of Christian Service.**

Ask Yourself

1. **September Emergency Month. Explain.**
2. **"It is not too late"—finish quotation.**
3. **"Widow's Row."**
4. **Lights that must be kept burning.**
5. **How can your society become one of the colonies of the Kingdom?**
6. **"Latin America is moving into a new day." Explain.**
7. **Why should the United States be interested in Africa.**
8. **Words on the Statue of Liberty.**
9. **How to combat "pernicious advertising of alcohol."**
10. **Is your Woman's Society organized in fact as well as on paper?**
11. **A new venture annually by fellowship with some group.**
12. **A new leaflet on the work of the Woman's Division in South America.**

The Methodist Woman

A Call to Methodist Women



Let There Be No Retreat of World Christians in a World Crisis

To match the madness of the hour of destruction sweeping through the world today, Methodist women are called upon to give of their gifts that the one enterprise that can best share the redeeming mercy of Christ's spirit may be reinforced and undergirded.

September is Emergency Gift Month in the Woman's Society of Christian Service. The Woman's Society of Christian Service in its work faces both danger and opportunity. One million and a quarter Methodist women are members of the Woman's Society of Christian Service.

In spite of the increased numbers, the pledges of conferences are smaller than was anticipated when appropriations to the work were made. These appropriations were not enlarged but were made on the basis of the giving of the uniting organizations. We must now secure gifts of $384,474 above our present conference pledges or cut the work to this extent.

World Christians, out of the experience of today's world crises, speak to us of the enduring power and faith of those who "stand fast." Let me bring you the words of a Dutch Church leader: "In spite of everything, or perhaps because of everything, we are now in a time of spiritual deepening. We receive more force and more joy than we have deserved. But we have perhaps still not yet been sufficiently changed by the trial. We learn now to live day by day and *Christus Victor* is more than ever 'reality' and promise for us. We meet often and as people who have become older and more serious but who 'stand fast in the faith.' "

In these days when men and women are wondering as to the ultimate victory of the forces of truth and love over the forces of falsehood and brutality we should as Methodist women pause to reaffirm our belief in the Christian missionary enterprise as the one movement in the world today contributing most to the deepening of man's belief in the reality of God and to search our minds and hearts for those things which will renew our faith in the ultimate victory of brotherhood taught by Jesus Christ.

"Nothing has changed!" So wrote a missionary in the midst of death and despair. "The commission of our Master remains. Jesus still says to me, 'Go, preach the gospel.' The work must not perish. The light shineth."

"Nothing has changed" in the hearts and dedication of our missionaries around the world, some of them lost to their loved ones for a time behind the curtain of war. They still carry on! The following sentences are taken from letters written by missionaries within the last few months.

"Central Honan Province, though constantly bombed and fought over, is (date of this writing) a part of Free China. Missionaries stationed there are actively assisting Chinese organizations to meet the special needs of that region."

The general secretary of the Congo Protestant Council writes: "It is very remarkable to find how comparatively little our missions as a whole were being hindered in their work by the war. Some missions are decidedly understaffed and some missionaries are badly in need of a furlough. The secretary of one large mission that draws its support chiefly from Great Britain and America told me their contributions from England had actually increased since the war started. In most missions, too, the native Christians themselves are carrying an increasing share in the maintenance and furtherance of the work."

"A new consciousness of an India-wide Christian

brotherhood is being forged. The church of Christ is being led into new paths of service in time of war; may she be ready for still greater service in the time of peace to come."

"The year has gone. We have had a year of blessing in this land that we love. Surely the church has never had such a year of growth, both in material and spiritual movements. We close the year with thanksgiving for His wonderful love and begin the new year with faith that he is our life and our salvation." (Brazil)

Not only are our missionaries in foreign lands facing new difficulties and new challenges, our workers in the homeland are finding ever-increasing opportunity.

Alaska is nearest the zone of war. Our children from Jesse Lee Home, in Seward, have been evacuated. We asked the doctor at our hospital in Alaska for an article for the paper. He wrote, "There are so many changes here today, but it is unwise to write of many of these now, even if censors would allow it." We know our missionaries are meeting these problems as they develop.

We have several schools for Latin Americans in the United States. Many of these are along the border and minister to young people from Mexico, Canada, United States, and many of the republics of Latin America. Here is a fertile field for preaching the "Good Neighbor" policy.

Our city settlements are crowded to capacity as more and more mothers enter defense industries.

Homes for business girls in cities are crowded. More room is needed.

Evacuation of Japanese from coastal cities brings new opportunities of showing friendship and good will. Sincere expressions of appreciation for kindnesses shown them by "fellow citizens" have been made on numerous occasions by our loyal Japanese Christians. Some of these have lived in these places for half a century, have earned their livelihood there, reared their children as loyal American citizens. Others have been residents for more than twenty-five years. From the Japanese Methodist Church, of Seattle, Washington, went an open letter to "our fellow citizens of Seattle." This letter, signed by the pastor, was quoted in the Seattle *Daily Intelligencer*, as follows:

"We have raised our families here and conducted our business here and made our lasting friendships here," he wrote. "Our younger members were born here and have lived here all their lives. To all of us Seattle is home.

"We have many reasons to be deeply grateful to the citizens of Seattle for the opportunity to share in the American way of life which has come to us during these years. Many friends whom we leave behind—school friends, college mates, business acquaintances, neighbors—have contributed to the happy memories of Seattle which we shall carry with us.

"It is no light thing to break up the only home we know, to abandon sources of income which a lifetime of effort have made possible, and to separate ourselves from the very close friends.

"But we recognize that in the opinion of many this step is a military necessity, and we wish our friends to know that we are leaving with no sense of ill will, but rather with a sincere desire to keep alive the friendships which have meant so much to us, looking forward eagerly to the return of peace in this land of ours and to the day when we once more take our places in the community life."

The defense situation in our country brings new opportunities each day. To meet the challenge of these new needs the Woman's Division of Christian Service is strengthening the existing program in schools, settlements, and homes for business girls. In addition, two workers have now been assigned the responsibility of helping societies across the church, particularly in large defense centers and towns adjacent to camps, to study their problem and work out a solution for it.

The missionary quoted in the beginning of this article said, "nothing has changed." The old challenge is there! But we say today, this is a new day of opportunities and we must be prepared to meet them. Surely this is not the time to sound retreat!

"Is this the time to halt, O Church of Christ, to sound
Retreat? To arm with weapons crude and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime."

To meet these emergencies a twenty-five-cent gift from every Methodist woman and larger gifts from those who can give more is essential. We ask every Methodist woman to share in the responsibility of placing this matter on the heart of each member of your Woman's Society of Christian Service. Give your quarter in the envelope prepared for this offering. An envelope and illustrative leaflet have been prepared. They describe the need!

Emergency Gift Fund

Officers of the Woman's Division of Christian Service Speak

Too Little and Too Late

Too little and too late—these are words graven on the minds and hearts of many world citizens within the past few months and they have become almost a dirge as related to world tragedies.

Methodist women face the fact that receipts for the great missionary work of our Woman's Society of Christian Service have been *too little* during the past year; *too little* to even keep up the great work of our merging organizations (and think of the thousands of members which we did not have previously); *too little* to permit definite planning for great advances which should be made in the years ahead of us, with the great challenge facing us as Christians.

But it is not *too late* if we at once rally our forces and meet the emergency gift for which appeal has been sent throughout the society. Spiritually and financially speaking, let us remove any suggestions of too little or too late from our giving and planning for the work of the Kingdom.

MRS. J. D. BRAGG, *President.*

"They Glory in the Opportunity to Serve"

Stepping into the Foreign Department office we find a group of missionaries just in from the war zone, and breathe a prayer of thanksgiving that now almost all are accounted for. Their furloughs were not due. There was no money in the appropriations for their travel. They had to leave everything behind and must buy even necessary clothing.

On the desk, cables and letters from China say the buying power of a dollar is one quarter of what it was two years ago. We increase the salaries fifty per cent. Even that will not buy enough food. Nothing is available for increases for our national workers.

These and other emergency items would more than absorb all the money we cannot send to occupied countries. Bombs, torpedoes, hunger, and privation! Yet they glory in the opportunity to serve. We can do no less than glory in the opportunity to give.

MRS. ALBERT E. BEEBE, *Chairman, Department of Work in Foreign Fields.*

Was It You?

There are two groups in the membership of the Woman's Society of Christian Service neither of whom would claim responsibility for the reduction in funds.

First, the women who have been loyal and generous through the years. Have their gifts shrunk?

Second, the "charter" and new members. Did they accept membership without understanding that a WORLD PROGRAM demands money, time, and service?

This appeal is to both groups.

In your *local society* let *every woman* know that emergency funds are imperative.

If your *conference society* is holding funds, send them at once to Mrs. Ina Davis Fulton, Treasurer of the Woman's Division.

A minimum of twenty-five cents per member—SPECIAL—would not meet the need, but no conference should accept less than that as their share.

MRS. J. W. MILLS, *Vice-President.*

Help One of These Boys or Girls From the Jesse Lee Home

Emergencies on mission fields are everywhere. The evacuation of the children from the Jesse Lee Home, in Alaska, for the duration is one of the distressing casualties of the war.

As a redeeming ray of light, the Woman's Division of Christian Service is planning to bring four of the older youth, two boys and two girls, from the Home to the States for college educations. They are coming entirely dependent upon the Woman's Division for their opportunities and care during four years of training. This is one way in which we can lessen the disaster that has befallen the Home and also prepare to perpetuate its influence in the postwar days.

If you have been interested in Jesse Lee as a person or a local society, would you not like to carry that interest in your heart by helping one of these young persons now as they prepare for the reconstruction days ahead?

MRS. FRED C. REYNOLDS, *Chairman, Department of Work in the United States of America, Alaska, Hawaii, Puerto Rico, and the Dominican Republic.*

More Christian Service, Not Less

Christ gave himself in loving service when he recognized a great need. Women in Christian service follow this method in choosing work to do. We raise our money to meet needs in the local church, community, home, and foreign fields. Our budget covers OUR part of the total "needs" as represented by the work of the Woman's Division. Our work is not less than when separate societies raised their budgets. A DEFICIT means essential Christian work must stop, that all the needs cannot be met. The world today needs MORE CHRISTIAN SERVICE, NOT LESS. What can *you* do to meet this need?

MRS. JAMES OLDSHUE, *Chairman,*
Department of Christian Social Relations and Local Church Activities.

The Jurisdiction Presidents Speak

Women of the Northeastern Jurisdiction! Now is the time to strengthen the bulwarks of our Christian faith in the hearts and minds of the youth of America. Now is the time to increase, not decrease, our giving to speed the gospel of our Christ to hungry and eager minds all over the world. Now is the time, by earnest prayer and sacrificial gifts, to uphold and support all Christian institutions. May each conference in the Northeastern Jurisdiction, each district, each society, and every woman feel the urgency of the pressing need and give gladly and generously in this time of emergency.

MRS. BENJAMIN W. MEEKS,
Northeastern Jurisdiction.

In this year, 1942, when so much that Christianity holds dear is threatened by enemies from without and within, there is every reason why the Woman's Society of Christian Service should show its loyalty to Christ by increased sharing of material wealth. More money is available for Christian use than at any time in recent years, and this should be consecrated and dedicated to Christian service Now, rather than waiting until the end of the year and giving the residue after all other bills have been paid.

This is a crucial year in the Woman's Society of Christian Service, the second year of an organization usually is, and only by sacrifice, consecration, and determination will we be able to take our rightful place of leadership and influence among the forces of righteousness.

MRS. E. L. HILLMAN,
Southeastern Jurisdiction.

Methodist women for generations have responded with certain devotion to definite financial appeals from careful leaders. Now, $97,681 is the minimum amount assigned to North Central Jurisdiction in this present emergency to forestall retrenchment in home and foreign service. Each of us has some favorite work or worker whose influence has carried our interest far beyond our personal contact, because we have given money for part of the support. The immediate collection of twenty-five cents per member to make certain the continuation of these centers of Christian influence requires our minds' concentration and our hearts' consecration with physical discipline.

MRS. CLARENCE D. LAYLIN,
North Central Jurisdiction.

A crisis faces the Woman's Society of Christian Service! In order to meet any crisis one must think fast and act quickly. The proposed plan for an emergency gift represents the best thinking and is merely a part of the endeavor to meet the crisis in our missionary work. The rest is left to the great body of Methodist women throughout the land.

Action—quick action is needed! Up! Up! Up, women of the Central Jurisdiction! Let us gather together our Emergency Gifts and join the great march on to victory! With God's help we can do it.

MRS. MARGARET DAVIS BOWEN,
Central Jurisdiction.

We *dare* not fail—not in a time of added pressure from forces of evil. Christian work becomes a priority. A deficit in meeting appropriations for 1942 faces us; retrenchment is necessary unless additional funds are secured. Your society, your district, your conference may have met its financial responsibility last year; you may have pledged for 1942 more than you *paid* in 1941—twelve of the nineteen conferences did—but somewhere along the line missionary giving has fallen off. This is a call for an "emergency gift." Place the facts before your members. Those who have walked the mile will start out on the second.

MRS. GEORGE SEXTON, Jr,
South Central Jurisdiction.

(*Continued on page 16*)

North Barre Community House

By Marjorie E. Hanton

LOCATED as it is in the famous granite center of the world, where huge slabs of this precious rock are constantly being yielded by surrounding hills, Barre, Vermont, offers a rich field for Christian service. Here are gathered together Northern Italians, Spanish, French, and Scotch people, giving of their talent and skill as well as their very lives to this great industry. North Barre is the section where most of these people have settled and here they live together, work together, and share together the privileges of this great country of ours. At the same time our country is much the richer because of the talented contribution which these people and loyal citizens are constantly making.

In the heart of this community ministering to these people stands the North Barre Community House. It is within these walls that all differences of race and background are forgotten and the people work, play, study, and worship together.

The granite industry is a cruel taskmaster and claims all too soon the lives of the men in its service. Silicosis, the dreaded disease caused by the collecting of the granite dust in the lungs, eats into the family life of our community. Many are the homes where children grow up never having known their father, for he had been taken before they were old enough to remember him. The street on which the Community House is located has been referred to as "Widows' Row" because in nearly every home the husband or father has been claimed by this menace.

In a community faced with such a cloud of depression as this, the Community House must stand as a beacon light of cheer and comfort; must carry a message of "Living Hope" that will give to our people a courage to face life. So its doors swing open and as children, young people, and adults come in they find happiness and joy in working, playing, and worshiping *together*. Here they meet Christ and his way of life, which alone can satisfy.

Activities for All

"What is it, Joan?" "I don't want to go over to Diana's house to play, and I don't want to go to college. I just want to come to kindergarten." This is expressive of many a little boy and girl who has come to the North Barre Community House Kindergarten, and in coming has learned to share, to think of others, and to start on the long process of "learning to face life."

NOTE.—*With the increasing number of mothers who are entering defense industries the community settlements, Wesley Houses, and Bethlehem Houses of the Woman's Division of Christian Service are playing their part in the whole program of defense. North Barre Community House is illustrative of the work done by Methodist women throughout the country.*—EDITOR.

The Primary Boys' Club and the Primary Girls' Club afford happy times for the little boys and little girls. When the children have outgrown the primary clubs they are ready to enter the Junior Boys' or Girls' Club. Here problems are different; the emotional, social, and mental life is gradually and steadily growing; and the spiritual and moral standards must be strengthened to meet these changes. We find that through the club work our junior boys and girls begin to assume heavier responsibilities and the needs of others less fortunate than themselves have a very strong appeal. They are ready now, not only to hear of these needs but to do something about them.

These boys and girls are young people before we realize it, and soon we see the familiar faces in our high-school group of young folk. This "Seekers' Circle," is on a quest. The quest is to find Christ's answer to the many problems of life—those problems which touch not only their personal lives but touch their homes, community, nation, and world. They are seeking to find how they may know their place and meet their responsibility in that place—as Christ would have them meet it. Their program is fourfold, embracing the spiritual, physical, social, and mental sides of life. As they advance in years and have faced these new responsibilities they are ready for our "Older Young People's Club." This group is now reorganizing and has some very definite objectives in view for the coming year. One of these is to contribute in every way possible to the happiness and comfort of the patients in our Washington County Hospital for silicosis victims.

Our program does not stop here by any means. To many of the thirty-three members of our Mothers' Club, the monthly meeting of the club is the big night of the month. These women worship, work, and play together, and have just as good times as though they were back in childhood days. Thanksgiving and Christmas baskets to poor families, sending a girl to Vermont Girls' State where she is taught the process of becoming a good citizen, having a kitchen shower for our chapel kitchen are only a few of the ways they have helped this year to share.

We Do Our Bit

The noise you hear downstairs right now is coming from boys of our Scout troop. They are busy today, as they have been ever since the war, collecting paper for defense. They are also practicing the National Anthem, for after they collect papers today they are going to attend a meeting of all troops of the city, in honor of Scout week, where they will take part in a contest. So far these boys have collected over five tons of paper. They are doing their bit, and not only are they helping with the paper drive, but are distributing handbills for Civilian Defense as well. Two of our assistant Scout Masters are in charge of all civilian messenger service in the city. There are thirty-five boys in the troop and our present Scout Master, Philip Bai-Rossi, is a product of the Mission and is now one of our boys' workers here at the Community House. As a boy he came to everything there was going on at the Community House and said he just about lived over here.

Our Girl Scouts are also doing their bit. They have done knitting for the Red Cross and have made favors for the trays of the men in the Soldiers' and Sailors' Hospital. They are taking first aid in addition to their regular Scout work so that they will be ready to contribute to the Civilian Defense in any emergency.

The Mothers' Club and the Cheerful Chatters are also taking first-aid instruction and preparing themselves to help where help is needed. We are trying in our whole program to co-operate with other agencies in our city to benefit all concerned.

Little boys and girls who attend the activities of North Barre Community House

We Worship

Here at the Community House boys and girls, young men and women, and adults come in contact with "The Way of Life—Our Master." Many definitely accept him and want to become members of his great church family. Our little chapel, just around the corner from the Community House, is a very important part of our total program.

In our chapel boys and girls gather every Sunday morning at nine for Sunday school. On Sunday afternoons the Seekers' Circle meets at the Community House for worship. At 7:30 we have our Sunday church and preaching service at the chapel and we have had a very encouraging attendance this year.

Once a month the people of the church family gather together for fellowship and business. This year we are working to raise the last $260 on our church dining room.

Important to the life of any church is the prayer service and Bible study. Each week our women meet to study together God's Word.

Over five hundred families have been touched by the Community House and chapel program. There is a total attendance to all groups during a month's time of approximately between twelve and fifteen hundred. Twenty-five different clubs, classes, and church groups are being carried on.

We Dedicate Ourselves

A lighted cross above the chancel; tall, white tapers shedding their light; soft strains of "O Master, Let Me Walk With Thee in Lowly Paths of Service"—then sixteen women, one by one, coming to the altar and laying their love offerings upon it; a silent prayer; and then voices raised together in a hymn of dedication for the task ahead which more and more they are realizing is their task.

"Grant us wisdom,
Grant us courage
For the facing of this hour."

Thus our women of North Barre Community House, members of the Woman's Society of Christian Service, raised their dedication prayer as they, too, pledged themselves in service to the Master whom they had learned to love here.

Meditation—Lights in the Darkness

(Given at the First Assembly)

By Bishop William C. Martin

***"You are the light of the world. . . . . The light is still shining in the darkness, for the darkness has never put it out."*—The Gospels of Matthew and John (Goodspeed).**

Off the New England coast a lighthouse was kept for more than thirty years by a woman. Her husband took her to the barren reef as a bride. For a time she rebelled against the loneliness of the place, but after his death she asked to be retained as the keeper of the light. When a reporter asked how she managed to keep up her courage, her reply was: "When the storm is fiercest and the waves highest, I seem to hear his voice coming across the water saying just three words, 'Mind the light.' "

However confused the world situation may become, there is one fact that will not be questioned: the only progress that can be made toward a dependable world order must be led by those who are guided by lights that are not put out by the storm.

One of the lights that must not be allowed to fail is the demonstration of the fact that the Christian way of life is a superior way. It is the way of inner freedom and victory, even in a world of moral darkness. As in the first century of our era, so in this, the Christian must out-think, outlive, and out-sacrifice the non-Christian and the pagan.

But the Christian does not think of his way of living as a way of restraint and denial. To him the kingdom of God is not a wall. It is a door through which he enters into a larger area of freedom than he could ever have enjoyed under the bondage of his own passions. The load he carries is not an incumbrance; it is his share of the world's burden, which he voluntarily assumes. The logic of the Christian faith is, "You are, therefore you ought," but never the latter emphasis apart from the former.

Another light which must be kept burning is the flame of positive, creative good will. It is not enough that this light should shine within the narrow limits of congenial groups and sectional alliances. It must shine across the barriers of race and nation and class. Christianity is not the only movement which thinks in terms of a unified world order. The truth is, everybody who is mentally awake knows that parochialism and isolationism are ideas that belong to a past that will never return. We are moving directly and irresistibly toward a world situation in which no nation or race can think of itself as being separate from the rest of the human family. The only question is, "What kind of a world order will it be?" Shall it be dominated by one nation or one race or one class, as rival ideologies are contending it must be, with all of the rest of the world kept in the place of vassals and slaves?

The master-and-slave method has never worked satisfactorily. As Christians we do not believe it will ever succeed. There is a spirit planted deep in the human heart which rebels against chains and shackles. It is the persistent conviction of the Christian that God created all races and intends that they shall have an equal chance at life and liberty. Wherever his plan is ignored, violence and destruction followed. Only a faith which is spacious enough to embrace the whole human family can be relied upon to hold the world together.

And then there is the light of an undiscourageable hope which must be kept burning. If it is allowed to go out, the midnight of despair settles down upon individuals and nations. Christians have a special obligation here. They are the witnesses of a faith which was not born yesterday and will not perish tomorrow. The history of the church spans the centuries like a rainbow of promise. Genuine Christianity is capable of speaking a word of confidence and authority in a day of confusion because out of such a day it had its birth. More than once through its long history it has been called upon to walk through the refining fires of adversity and pain.

This is the kind of witness that only the Christian church can offer. This is a light which must be kept burning.

Prayer Suggestions for August

Foreign:

Let us pray for our missionaries who have had to leave their work in war-torn lands.

Home:

Sunny Acres, Lewisville, North Carolina.

A CALL TO PRAYER

" 'Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell within."

"The most valuable thing that war teaches us is to pray. There must rise to God from the bottom of our souls the prayer that he will grant us the power of the Spirit. This will be our salvation, for prayer has a secret force which the modern man no longer knows, a purifying and strengthening force, a force of inspiration and light which is capable of producing miracles. Prayer is at once a rebirth of faith and the living proof of the existence of God. In prayer the soul is open to salvation, and the living action of this salvation enters into it. Men have begun to pray again; but their prayer will lead to salvation, the freedom from war, from all war, and to the renewal of life after the storm, only if it is in conformity with those things which are good in the sight of God." (From an article by a Russian professor of theology in Yugoslavia.)

World Christians out of the experience of today's world crises speak to us of the enduring power and faith of those who "stand fast." A member of the American delegation to the Madras Conference asked of a great spiritual leader in the China delegation, "Are you a second- or a third-generation Christian?" He replied: "No, thank God, I am a first-generation Christian. You in America take religion as a matter of course. The Bible is a great dynamo, but you treat it as though it were only a piece of literature."

In the spirit of the challenge brought to us by this ambassador of Christ from China, and in the spirit of the challenge of the needs of the world, and in the spirit of the challenge of our need of God, let us, as members of the Woman's Society of Christian Service

1. Proclaim a day of prayer and retreat during September for the need of deepening our spiritual life and the lives of the women of our Woman's Society of Christian Service.

2. Observe the suggestive subject of prayer and retreat outlined in The Methodist Woman or study the needs of your women and prepare an outline in accord with these needs.

Even as we face world facts that startle and frighten us, we see rising a strong faith and hope in the future. The Christian church, with its 650 million members, is a force great enough to do anything it sets itself to do. What the law cannot do God's spirit in the soul of man can do. Nothing is impossible for those who, united in the power of the spirit, "seek first his kingdom and his righteousness." Dare we release in our own church and community that power against the problems of racial injustice, economic selfishness, class hates, and practice peace and good will? We not only dare—we must!

Commission on Evangelism

The June meeting of the executive committee of the Woman's Division of Christian Service considered the Findings of the Assembly Commission on Evangelism. The significance of these findings should be studied by each Woman's Society of Christian Service. We are conscious always of the need of deepening the spiritual life of Methodist women. We feel that every Methodist woman should be faced with the challenge of deepening her own spiritual life and of helping her society to become one of the "Colonies of the Kingdom." To this end the Woman's Division of Christian Service recommends:

1. That a Spiritual Life Meeting, or Retreat, be planned by every Woman's Society of Christian Service some time in the fall, preferably in September.

2. That a Spiritual Life Meeting, or Retreat, be planned by each of our home-mission institutions and units of the World Federation of Methodist Women.

3. That the local societies use the suggestive plans for the meeting, or retreat, as outlined in THE METHODIST WOMAN for August and September. (A series of interpretive articles on the following phases of the findings will appear in the following issues of the magazine.)

a. "Colonies of the Kingdom"—August.
b. "Personal Commitment"—September.
c. "Discipline of Life—Stewardship"—Sept.
d. "Friendship Over Lines"—September.

Colonies of the Kingdom

By Mabel K. Howell

The challenge sent forth by the first Woman's Assembly of Methodism, calling the local Societies of Christian Service to seek to become "*Colonies of the Kingdom,*" will be revolutionary, if the twenty-five thousand societies with their million and more members take the venture seriously. This challenge is not a call to change the name of the societies. It is not a call to change the organization or the program. It is not something new. It is rather a call to bring into the forefront our purpose, our supreme motivation, which is in danger of being buried under the superstructure. The constitution of the Woman's Society of Christian Service in the local church states in Article II our purpose: "We are to enlist women . . . . in this *Christian Fellowship* . . . . for the establishment of a *World Christian Community.*"

Jesus came to establish the kingdom of God—a new world order—a world Christian community. The societies are set to enlist women into a fellowship to work for the establishment of that new world order. We have identified our objective as an organization with Jesus' objective for the world. This is very clear, but what the Assembly is urging upon us is that each of the society-fellowships seek to *be* a real "demonstration unit" of that kingdom or that new world order. The challenge of the Assembly reads: "That each Society of Christian Service venture to become a vital colony of the kingdom of God bearing the marks of Christ, and demonstrating to the world in this religious crisis a group fellowship wholly committed to him."

The word "colony" need not bother us. It is taken over from the early Christian centuries when Christian groups were called "Colonies of Heaven. It means a unit, a cell, a demonstration center, a laboratory of that new order. By this challenge we are stunned into awareness that in this day of crisis the world wants to see religion demonstrated by individuals and by groups committed to the kingdom-way, and that our societies have the marvelous privilege of unitedly venturing to become such a demonstration. It will mean that the measuring rod, the barometer of the principles of the kingdom of God, as enunciated by Jesus, will be applied to the lives of individual members and to the society. It will be revolutionary because it will mean change in attitudes, change in activities, change perhaps in membership, new convictions, and new enthusiasm because of our exalted purpose made real.

How is this to be accomplished? The challenge says "by bearing the marks of Christ." It is an appeal that society-fellowships, from the smallest to the largest, place their emphasis upon the *quality* of individual and collective living. The Assembly suggested as ways the *commitment of personal life*, the *discipline* and *stewardship of life*, and *friendship over lines*. These are some of the most vital "marks of Christ," which societies are asked to demonstrate. It will be costly for societies to become Colonies of the Kingdom, *to themselves become their message to the world.*

Shall we not start off this fall on this great adventure? Like the Greeks of old, this war-torn world is saying today, "We would see Jesus." Shall the Woman's Societies of Christian Service seek to do their part in answering this cry?

Suggested Program for Retreat

Theme: Colonies of the Kingdom

Medley of familiar hymns.

Call to Retreat (Leader) (Quiet music may be played during the reading of the Call). (See page 11).

Hymn: "Be Still, My Soul," Methodist Hymnal No. 73.

Be still, my soul: the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
Thro' thorny ways leads to a joyous end.

Be still, my soul: thy God doth undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know
His voice who ruled them while He dwelt below.

Be still, my soul: the hour is hastening on
When we shall be for ever with the Lord,
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past,
All safe and blessed we shall meet at last. Amen.

Silent Prayer.

Leader: Holy Spirit of God, thou art a gracious and willing guest in every heart that is humble enough to receive thee, be present now within our hearts and guide our prayers. Amen.

(Have several people pray the following prayers* or make their petition the idea expressed in the written prayer.)

. . . . . .

In these hours of trial our soul longs for thee, O God; we have come here to seek thy word, and thou hast filled our souls with the consolation it brings; we have stretched out our hands to thee, and thou hast received our prayers. Blessed be thou for the light which thou dost shed upon dark days and for the strength which thou makest perfect in our weakness. Grant now that our hearts may bring before thee their anguish and pain.

. . . . . .

We pray thee, our Father, for the families torn from their homes, thrown perhaps into solitude and abandonment; we pray thee for the families still more heavily stricken, which will never know on this earth the reunion which remains their hope for eternity. We pray thee for our prisoners of war. Grant them, with daily bread for body and soul, the patient and firm strength they need for the long days which keep them far from their homes; we pray thee for our churches, the only refuge where we still breathe an atmosphere of peace and hope; hold them upright, these houses of God, at the hour when all the restrictions of men are crumbling;

. . . . . .

We pray for those in government responsibility. Grant them thy light and thy spirit, so that their labor may prepare for our people a future of independence, justice, and peace. We pray for each country in the world, that her soul may remain firm in the tempest, that trial may purify and ennoble her by opening to her the gospel the way of repentance, forgiveness, and salvation.

. . . . . .

Finally, O Lord, we pray thee for all men, filled today with bitterness one toward another; amid the ravages of hatred, let us not forget that our Lord Jesus Christ died for all, so that all might be reconciled through him in repentance and humility.

Leader: And as we bring to thee our prayers, O God, help us to find thee not only here in these quiet moments, but in the hearts and lives of men, women, and children—our neighbors. May we break down every barrier that hinders us from really knowing one another. Many are facing hardships today; give them wisdom and courage to meet their problems. As we share today in giving, in sacrifice, and in service, may we all feel the bond of brotherhood and of fellowship in thy church, through Jesus Christ, our Lord and Saviour.

Silent Prayer (solo voice):

Hear our prayer, O Lord, Hear our prayer, O Lord,
Incline thine ear to us and grant us thy peace. Amen.

Scripture: (Leader to read Scripture passages thoughtfully and pause for silent prayer as noted.)

And Jesus said, Simon, son of Jonas, lovest thou me? And Peter said, Lord, thou knowest all things; thou knowest that I love thee. Jesus said, Feed my sheep.

Silent Prayer.

And Jesus said, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Silent Prayer.

And Jesus said, Be merciful. Judge not.

Silent Prayer.

And Jesus said, If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses.

Silent Prayer.

And one of the disciples said unto him, Lord, teach us to pray. And Jesus said unto them, When ye pray say, Our Father which art in heaven (let the group pray the Lord's Prayer together with a deep awareness of the need of that prayer today.)

Hymn: "O Master, Let Me Walk With Thee," Methodist Hymnal No. 259.

Leader: At the first Assembly of the Woman's Division of Christian Service the Commission on Evangelism brought a significant report. It was a call to Methodist women to heroic adventure, to creative living, and to help make her Woman's Society of Christian Service a "Colony of the Kingdom." What did they mean by "Colony of the Kingdom"? This is the theme of our first meditation.

(*Following meditations to be given by different women. All of these women should be in advance of meeting in order that they may understand the purpose of the meeting.*)

Meditation: "Colonies of the Kingdom." (See findings of Commission, page 13, and article by Miss Mabel K. Howell, page 11.

(Conclusion of meditation, have soloist sing first stanza of "We Would See Jesus," Hymnal for American Youth.)

Meditation: "Friendship Over Lines." (See findings of Commission, page 24, and article in September issue of THE METHODIST WOMAN.)

(Soloist sings second stanza of "We Would See Jesus.")

Meditation: "Personal Commitment." (See article on Personal Commitment in September issue of THE METHODIST WOMAN and Findings Commission on Evangelism.)

(Soloist sings third stanza of "We Would See Jesus.")

Meditation: "Disciples of Life—Stewardship." (See Findings Commissions on Evangelism, page 13, THE METHODIST WOMAN.)

(Soloist sings last stanza of "We Would See Jesus.")

Discussion (led by leader):

From these meditations, I am wondering if we can see our own society. Wherein are we falling short of the re-

*The Board of Foreign Missions of the Presbyterian Church in the United States of America.

quirements to become "A Colony of the Kingdom"? (Measuring rod will appear in September issue of THE METHODIST WOMAN.) The one pledge which we have all taken is the membership pledge:

(1) Have we been diligent to the pledge itself?

(2) How can we improve the quality of individual and collective living?

(3) How can we insure continuing development of item 2?

(4) Are we prepared to make the beginning, cost what it may?

(It is to be hoped that small groups under the guidance of Spiritual Life Committee will be formed for further study of this matter.)

Our Commitment: (May be mimeogrpahed and given responsively by group or by two readers.)

Our Commitment

(Responsive reading selected from the official statement of the Jerusalem meeting of the International Missionary Council, 1928.)

Leader: Our message is Jesus Christ.

All: He is the revelation of what God is and of what man through him may become.

Leader: The gospel is the answer to the world's greatest need.

All: It is not our discovery or achievement; it rests on what we recognize as an act of God.

Leader: It is first and foremost "Good News."

All: It announces glorious truth.

Leader: Its very nature forbids us to say that it may be the right belief for some but not for others.

All: Either it is true for all, or it is not true at all.

Leader: We repudiate any attempt on the part of trade or of governments to use the missionary cause for ulterior purposes. Our gospel, by its very nature and by its declaration of the sacredness of human personality, stands against all exploitation of man by man.

All: Going deeper, on our part we would repudiate any symptoms of a religious imperialism. We ardently desire that the younger churches should express the gospel through their own genius and through forms suitable to their racial heritage.

Leader: Our true and compelling motive lies in the very nature of the God to whom we have given our hearts.

All: Since he is love, his very nature is to share.

Leader: Christ is the expression in time of the eternal self-giving of the Father.

All: He himself said, "I came that they may have life, and may have it abundantly," and our experience corroborates it.

Leader: We are assured that Christ comes with an offer of life to man and to societies and to nations.

All: We believe that in him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping customs and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

Leader: We believe in a Christlike world.

All: We know nothing better; we can be content with nothing less.

Leader: Our fathers were impressed with the horror that men should die without Christ—we share that horror.

All: We are impressed also with the horror that men should live without Christ.

Leader: We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearnings of his heart for his brethren are unsatisfied.

All: Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

Leader: The enlarging thoughts of the generation find the gospel and the Saviour even richer and greater than men had known.

All: We and all Christian people must seek a more heroic practice of the gospel.

Hymn: "O Jesus, I Have Promised."

Closing Prayer.

Assembly Findings

The call of God is personal. It never was more urgent than it is today. With a motivation comparable to that of the first century, Christianity today calls for the definite commitment of every twentieth-century Christian to new loyalty, cost what it may.

I. Colonies of the Kingdom

WE HAVE been deeply stirred by the accounts given by the missionaries of many lands which have told of the way small Christian groups, in this critical hour, round the world, are witnessing effectively to the reality of the gospel message. We have marveled at their faith, their amazing group fellowship, their urge, passion, and creativeness in presenting Christ to their fellow men.

We have been brought to a strong conviction that it will take some similar passion and creativity on the part of the church at home if it is to conserve the fruitage of one hundred and fifty years of missionary effort.

Therefore, we are recommending that each Woman's Society of Christian Service venture to become a vital "Colony of the Kingdom of God," bearing the marks of Christ and demonstrating to the world in this religious crisis a group fellowship wholly committed to him.

II. Personal Commitment

We realize that each one of us shares in the guilt of the desperate plight of the world today and we bow in humility and repentance for our sin. Suffering and anguish are fast becoming a part of everyday experience. But no passive acceptance of it will make a better world. A suffering God wants a serving people to show a needy world the way of life. This is an individual call and responsibility.

III. Discipline of Life—Stewardship

In order to derive results from the committed personality, a strict discipline of life is necessary. Keeping in touch with the Holy Spirit, it requires time for rest, meditation, study. It requires a willingness to give up nonessential activity in order that Christ may have an opportunity to reveal himself through us; it requires complete consecration to the task of creating a new heaven and earth.

These essentials can be obtained only insofar as the individual is willing to allow his life to be directed by the Holy Spirit, only to the extent that he realizes what he owes to Christ. When this realization comes to the individual, a sense of sharing his time, his talents, his possessions motivates the discipline of his life. A new evaluaton is placed upon things as they become related to a Christian life. Stewardship undergirds the practice of the Presence, and it is in the sharing of our time, our talents, and our possessions that we are able to witness for Christ, who gave *all* that we might *live*. In this time of turmoil there is

(*Continued on page 24*)

Toward a New Day in Latin America

By W. Stanley Rycroft, Ph.D.

At no other period in history has there been such widespread interest in and desire to understand our Latin American neighbors as at present.

Although this is due in part to the shrinking of our present-day world through increased communications and the tendency to abandon isolationism, no purpose is served in disguising the fact that it is accounted for by the sudden realization that this vast area comprising twenty countries is vital to our own security. The Latin American countries are very sparsely populated and cannot provide the man power, nor do they have the weapons for their own defense, while for some years they have been the hunting ground for Nazi and Fascist agents seeking to win the Latin Americans to their way of thinking. These efforts continue, and not without success in some quarters. We may be grateful, however, for the overwhelming support which the common people wish to give to the cause of democracy.

These circumstances, and a fresh discovery of the charm and attractiveness of the Latin Americans, together with an appreciation of the enriching contribution they can make to civilization, have given a new impulse to the study of the history, art, customs, and language of the Latin American people. For a long time our government, our businessmen, our industries, and our investors have had dealings with Latin America, while we have been blissfully ignorant of the conditions that prevailed in these countries and the kind of people that lived there.

The Question of Religion

When they come to the question of religion, however, some people are rather confused, while others are in doubt as to the validity of Protestant missions in what are commonly called Roman Catholic countries. Writers, as a rule, avoid all but a passing reference to the subject. One writer, however, herself a Roman Catholic, says that as long as we ignore the religious situation in discussing relations between North and South America we shall not get very far. Admittedly, it is a difficult subject. When a well-known author like John Gunther gave us the fruit of his observations on the religious situation in his *Inside Latin America*, he was the object of violent criticism from Roman Catholic writers.

Many people in our Protestant churches across this country are soon to be studying Latin America and it is of the utmost importance that they face this question honestly, realistically, and in a Christian spirit. God forbid that we should seek to spread Christianity in anything but a Christian spirit! The English writer, John Middleton Murray, said recently that the survival of toleration is the crucial issue of this present conflict, and that when the democracies claim they are fighting for liberty they are really fighting for the practice of toleration. We should be proud of the fact that tolerance is one of the cornerstones of the true Protestant heritage. It is of the same family as liberty, freedom, and democracy.

At the same time one of the great paradoxes of our time has been that the very spread of democracy and the existence of democratic institutions have led to the suppression of freedom and democracy in some countries. Those who enjoyed freedom did not realize that others who did not believe in it could take it away from them. In the same way it is possible to be so tolerant that we are content to see toleration swept away before our eyes rather than be accused of being intolerant. This is a danger that threatens our Protestant Church as well as our freedom.

The Other Freedoms

We cannot separate freedom of religion from the other freedoms we are fighting for right now. Ask any Protestant in Spain today if you can separate the religious and the political issues. All but one or two Protestant churches in Spain have been closed down by the Fascist government of Franco. The Spanish Falange is one of the instruments for the spread of Nazi and Fascist ideologies and the undermining of democracy in Latin America. It is no secret that the Catholic Church is being used by the Falange for this purpose. A very subtle form of propaganda attempts to win the Latin American people back to Spanish culture and influence, though it is really Nazi- or Fascist-inspired all the time.

It is quite possible that the question of religious liberty may have to be fought all over again. The issue is certainly a vital one when we come to consider Protestant work in Latin America. Have Protestants a right to preach the gospel in Roman Catholic countries? Some Roman Catholic leaders in this country say they do not and are trying to persuade our government that Protestant work in Latin America imperils friendly relations between North and South America. But why should not

Protestants be free to work in Latin America, and why should not the almost two million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries like the United States or Great Britain? Louis Veuillot, a French Roman Catholic writer gave the answer when he said, "When we are in a minority we ask for religious liberty in the name of your (the Protestant) principle. When we are in a majority we refuse it to you in the name of ours."

Let us examine the situation a little more closely. Any unbiased student of the history of the past few decades would arrive at the conclusion that the Protestant missionary work in Latin America had done more than any other agency to foster friendly relations between North and South America and had actually paved the way for the Good Neighbor Policy. Latin Americans saw this policy in action long before it was announced as such.

Then, to say that all Latin Americans are Roman Catholics is misleading. The seventeen million Indians who are outside the pale of civilization in Latin America today never really accepted Christianity. Their religion is paganism with a thin veneer of Christianity in the form of ritual and symbols. Most of the students and many of the intelligentsia are outside the church, and large areas are not even reached by the Catholic Church. An outstanding Latin American, himself a Roman Catholic, recently told the writer that it was time this myth was exploded. It is by no means true that all Latin Americans are Catholics. The same person wondered how much longer people in this country would continue to consider the Latin American countries as Christian. This man is typical of many liberal Latin Americans who have left the Roman Catholic Church. One of their particular grievances against it is that it has mixed so much in politics throughout its history. He was not so much interested in the Protestant movement as such, but he knows, as do many liberal Latin Americans, that this movement with its ideas of freedom of conscience, its fundamental democratic spirit, its fight against social evils, its spread of literacy and social uplift for the masses, is the basis of the new democracy and the larger freedom.

A mission-board secretary, after a recent visit to the West Indies, stated that the evangelicals in these islands are a hundred per cent in favor of democracy. This can be said to be true all over Latin America, for evangelicals have been nourished on the ideas of freedom as they have studied the Scriptures or listened to sermons preached on the Scriptures.

Thus, as we consider our Protestant work in Latin America today, we state quite frankly that conditions there justify it. We only regret the work has not been expanded as much as it should have been. It is not a mere controversy, but rather it is related to the larger issues of the present conflict for we are convinced that freedom of religion must be written into the peace when it comes. Let no one think that the object of Protestant work in Latin America is to combat the Catholic Church. It is positive in nature. The almost universal use of the word "evangelical" instead of Protestant indicates this. Fundamentally its object is to *witness* to the transforming power of Christ.

A New Day

Latin America is moving into a new day. National life is developing fast. Economically and socially great strides are being made. There is an increasing demand being made for education and uplift of the masses.

It is a new day of opportunity. First and foremost we would put the opportunity for evangelism. Reports from the field show that there is an unprecedented opportunity for the preaching of the gospel in churches, through literature (tracts, pamphlets, books), and over the radio. In view of the great needs, the number of trained workers, both national and missionary, as well as the different types of literature are all inadequate at the present time. There is also urgent need for missionary workers with special skills, such as social workers, agriculturalists, rural workers, literature agents, religious-education specialists, doctors, nurses, and teachers. The opportunities for expansion in a country like Brazil, with its moving frontier and Far West; in Colombia, with its more liberal attitude toward Protestant work, are truly great, while from other countries come repeated appeals for help.

It is a new day for moral and social responsibility. United States investments in Latin America are about twenty times as large as they were forty years ago. Unfortunately, these have not always brought benefit and blessing to Latin America. In many cases they have tended to perpetuate the serfdom and bondage which is a legacy from Spanish colonial times. We have a moral responsibility to counteract some of these material influences by spiritual forces, for only thus can friendly relations and a spirit of solidarity be built up in the western hemisphere.

It is a new day because Latin America is at a formative, foundation-laying period of its history and needs a vital faith by which to live and a gospel that will remake the social and moral fabric of its life. Other ideologies and philosophies are making a bid for the soul of Latin America. The church

which had a monopoly for nearly four hundred years somehow lost its grip on the heart and mind of the people, and they are turning to other cults.

Let no one be confused or discouraged with regard to the place of Protestantism in Latin America. There is a great unfinished task which it alone can accomplish. The Protestant Church must see to it that the best spiritual influences be brought to bear upon the problems confronting the Latin American peoples so that they may emerge into a new day of light, abundance of life and opportunity for her sons, and fruitful service to mankind.

The Jurisdiction Presidents Speak

(*Continued from page 6*)

These days our hearts are stirred with tales of heroism. Heroism is the noble response to a great loyalty. As Methodist women what is our highest loyalty? Increase of crime in America and the triple task of our missionaries in war zones presents the greatest emergency in the history of our Church. Asia today is weighing two motives—greed and good will. The history of the next thousand years will be influenced by the decision. Is our loyalty to Christ's ideals high enough to claim our heroism? May the women of the Western Jurisdiction meet this emergency call of our Society.

MRS. CLYDE COLLISON,
Western Jurisdiction.

Granberry Institute, Juiz de Fora, Brazil.

A page from a book of photographs of Granbery Institute presented to Miss Elizabeth Lee on her recent visit

Consider Africa's Postwar Problems

By W. W. Reid

AFRICA, one of the major "prizes" at stake in the present global war for power and resources, was the topic of a seven-day "Church Conference on African Affairs," sponsored by the Africa Committee of the Foreign Missions Conference of North America, held at Westerville, Ohio, June 19 to 25.

Every major American Protestant denomination serving Africa, and every political division of the African continent was represented by delegates.

The present war and what the peace which follows it will mean for the peoples of Africa; and a "taking stock" of mission work in Africa today, and plans for greater unity and Christian planning in giving the gospel to the people through many channels: these were the two major considerations of the Conference.

The church built by the natives at Wembo Nyama, Belgian Congo

Africa and the Peace

"There are many reasons why the United States should be interested in Africa," Dr. Anson Phelps Stokes, president of the Phelps-Stokes Fund and chairman of the new American Committee on Africa, the War and Peace Aims, told the conference. "Among these are the facts that the United States has large educational, philanthropic, religious, and commercial interests in Africa; that Negro Americans not only constitute one tenth of the population of the United States, but that they are about one tenth of all persons of African descent in the world; that the development of air transportation has brought all Africa, and especially the west coast, into close relationship with the United States; that Africa has large undeveloped land resources requiring the application of scientific agriculture and conservation, while the mineral resources are among the richest in the world; that the United States is a party to many treaties and conventions with European powers which give it certain rights and responsibilities in Africa, especially in connection with protecting native interests; and that American penetration of Africa has grown during past years."

"We believe Africa should not be exploited by European or American interests at the expense of the native people. There is still need for outside capital and development, but it must be subject to suitable self-imposed governmental 'controls' to make sure that the major advantage from the commercial development of Africa would go directly and indirectly to the Africans.

"The question of native participation in government goes back to the question of the potentiality of the African. Many representative European governors in Africa and other authorities show that there are native Africans who are competent to take an increasingly large part in government. I look forward to the time when most of the African colonies will be largely autonomous, with the native holding most of the positions under the governor in legislative councils and civil service.

"I hope the United States will co-operate actively in any revived or new association of nations which may be established, and that it may be willing to share with European and other powers some degree of responsibility for the development of Africa in the interest of the African people. Nothing will help more to accomplish this than to have the Christian church interested in Africa. This should mean not only more attention than in the past to Christian education and evangelization by Christian missionaries of the highest type, but also a resolve to have Christian principles permeate the social and political life of Africa in all its aspects."

Race and Color Adjustments

"The social, economic, and political changes that are fast taking place in African life are being forced upon the people by the European nations that control the life of the continent," said Dr. Emory Ross.

"The basic problem in Africa—as in America and in many other parts of the world—is that of race and color adjustments,' said Dr. Ross. "It is a problem to be settled in America as well as in Africa. It is essentially a white problem. That is, it is the attitude of the white people to the people of color, and our acts to them as well, that make the problem.

"Other basic problems of Africa to which Christian missionaries and governments must give increasing attention are: securing for the African freedom from want; the adjustment of land tenure and tribal land needs; the strengthening of educational work on the continent—85 per cent of all education in Africa now being carried on by missionaries; and the strengthening of medical work, including efforts to control leprosy in several countries in which it is now prevalent.

Dr. Edward H. Hume, of the Christian Medical Council for Overseas Work, urged co-operation among the several African colonies and with the missions in promoting an adequate health program for the people of the continent. It was pointed out that in the Union of South Africa, for example, there are probably not more than a dozen Negro doctors, because the government refuses to give the Negro medical education, and the prospective Negro doctor must go to Europe or America for his training.

Dr. Edwin H. Smith of the Kennedy School of Missions urged a great study of African customs, traditions, languages, and beliefs by missionaries, with a view to using whatever of good can be found in them as "channels" for transmitting the Christian way of life to the people. Dr. Newell S. Booth pointed out that there are many values in the old African customs which are being endangered by contact with other civilizations and with the growing industrialization of the continent.

Dr. John H. Reisner, of the Agricultural Missions Foundation, and Dr. Thomas Jesse Jones urged a comprehensive approach to village life by the missionaries—an approach which would include a Christian attitude toward land and crops, better community health and sanitation, evangelism, and education. They advocated the Christianizing of the whole community in all its phases of life rather than the training of a few individuals from a given village or tribe.

In its findings, which are recommended to the Africa Committee, the Foreign Missions Conference of North America, and the several denominational boards, the conference suggested a new emphasis on a movement for adult education in Africa; adequate schooling by governments and missions for every African child; the organization on a union basis in Africa of schools of medicine, theology, agriculture, and education on a college and university level; the merging of missions and their supporting bodies where possible within a given territory; the organization of a single evangelical church in each area (as now in the Belgian Congo) with transfer of members from church to church no matter what the denomination of the mission; and the organization of Christian councils of the churches in each area.

Bishop Springer and Joat Mulela, Elizabethville, Belgian Congo

By Mrs. Etta Potter

A Playlet—Inasmuch

At left of stage is a door, over which are the words, "Marcy Center." At right center is arranged a living room, with table, phonograph, three chairs. During scenes 1 and 3 a large screen conceals these L.R. props. At right of stage is another door.

SCENE 1

(A JEWISH MOTHER *and* SON *cross stage towards door marked "Marcy Center." They are poorly dressed. The mother wears a small shawl over her head. She hesitates and looks back, as if undecided. The son, who is ten or twelve years of age, tugs at her hand impatiently.*)

SON: Come, mother, this is the place. See, it says "Marcy Center" over the door.

MOTHER: Oh, David, my son, I am weak and foolish. I fear to open the door.

SON: But what are we waiting for, mother? Our friends say these people here are good—that they will help us.

MOTHER: We have seen so much of evil, I can scarcely believe that goodness really exists for us any more. You know how we suffered in Prague, how your father died in a concentration camp—his only crime that he was born a Jew. Then our home was taken from us, and you remember our desperate flight to Warsaw with only enough money to keep from starving. Only a little rest and then agan the Jews were swept out and on, always on, no country wanting us, begging, stealing even, to keep the breath of life in our bodies. O David, my son, Jehovah has dealt hardly with his people.

SON: But we are in America now, mother. We are free!

MOTHER: Yes, free to die here! It is true that we did find the money from your Uncle David awaiting us in Paris, money which paid our passage to America. We thought then our troubles were ended. But fate had still another blow—our good uncle was dead when we arrived here, and no more money was there to help us.

SON: O my mother, you have been so brave, so wonderful through it all—the most wonderful mother in the whole world. Do not be afraid now to open the door.

MOTHER: Little son, I have no more courage now to face defeat. For we have come to the end of the road if they refuse to help us here. Our new friends are already overburdened with the refugees who have come to them. It costs money to live, even in America. Coward that I am, I dare not open the door. (*Covers face with shawl and weeps.*)

SON: Then I will. (*He marches boldly to the door but as he reaches it, the door is opened and a kind-faced woman stands in the doorway.*)

WOMAN: I saw you standing here. Won't you come in?

SON: It is not verboten?

WOMAN: No one is forbidden to come here. You are both welcome. Come in and tell us of your troubles. Perhaps we can help you.

(*They enter, and door closes softly.*)

SCENE 2

The screen is moved to conceal the Marcy Center door. Two women, HELEN SAYRE *and* LOUISE WARNER, *are seated at the table on which there is program material for a Woman's Society of Christian Service meeting.*

HELEN: I wish you would reconsider your decision about helping with our program, dear.

LOUISE: Well, if it were about anything else, I would help you, Helen, but you know I haven't the slightest interest in the Jews as a race. Granted there are some individuals that are worthy, but in the mass, they just leave me cold.

HELEN: But there are many wonderful people among them and as a race they have contributed materially to our prosperity as a nation. We have received many cultural benefits from them also.

LOUISE: Well, I'm from Missouri.

HELEN: Please excuse me for a moment, Louise. I believe my bread is ready to take out of the oven. (*Goes out door R.*)

LOUISE (*sniffs*): Smells good. (*Goes to phonograph and looks at record. She hums a little tune while adjusting the needle and plays softly a Kreisler record.*)

HELEN (*re-enters*): Are you a devotee of Kreisler also, Louise?

LOUISE: Yes. His music is wonderful. I must get one of these records.

HELEN: Of course you know that Kreisler is a Jew?

LOUISE (*incredulously*): What?

HELEN: Exactly. The world would be the poorer if we did not have his lovely music, now wouldn't it?

LOUISE: Yes, you are right about that, at least.

HELEN: Here is a song that I have always loved. (*Hands* LOUISE *another record.*)

LOUISE: Yes, that is lovely, and Alma Gluck has a great voice. Do you mean to tell me that she is a Jewess, also.

HELEN: Yes, and so is Lili Lehman and Hulda Labanska. And among the musicians are Heifetz, Hoffman, Godowsky, and many others. And what would we do without Mendelssohn's *Elijah?*

LOUISE: Granted then that the Jews are musical—it doesn't make up for their many other failures. Everybody knows that the Jews are the money grabbers of the world.

HELEN: *Fortune* magazine says otherwise. Their very reliable statistics point out that the masses of the Jews are very poor. No Jew ever acquired a personal fortune comparable to the Rockefellers, the Sages, the DuPonts, Fords, and others. Do you know that it was due to the generosity of a Jew that Columbus was able to discover America? Contrary to general belief, Queen Isabella did not pawn her jewels to raise the money, as our histories would have us fondly believe. The Queen was willing enough but it happened that her jewels were already pledged to finance the war against the Moors.

LOUISE: Well, I never heard of such a thing. Who, then, did, if not Isabella.

HELEN: A Jew named Luis de Santangal, who advanced the money from his private purse. And, later on, another Jew, Haym Salomon, gave large sums to our Continental Congress and to our army, including $600,000, which enabled George Washington to gain this country's independence. He was never repaid either, and died poor, so he was no war profiteer.

LOUISE: That is surely interesting. To interrupt for a minute—did you see what David Lawrence had to say in today's paper about the war? (*Helen laughs merrily.*)

LOUISE: Well, you might as well say it! Is David Lawrence a Jew?

HELEN: Yes, and so is my favorite columnist, Walter Lippmann. They are both keen and impartial observers of events.

LOUISE: Well, that surely surprises me, but I'll stick to David Lawrence just the same. But tell me—" (*she is interrupted by a knock on the door, R.* HELEN *goes to door and a neighbor,* MRS. PETERS, *comes in.*)

MRS. PETERS: How do you do, Mrs. Warner. (*Turns to* HELEN.) "I didn't know that you had company, Helen. I just dropped in to tell you how happy we are that little Marian is getting better at last.

HELEN: Good. What does the doctor say?

MRS. PETERS: That she will be well in a little while now, if everything goes all right.

HELEN: How fortunate that you were able to get the right type of blood for the transfusion. (*She turns to* LOUISE.) Perhaps you heard that Mrs. Peters' little girl was struck by a car. She lost a great deal of blood, which made it very serious for awhile.

MRS. PETERS: Yes, and the fact that she has a rare type of blood made it more difficult. But for the new methods of typing the blood and knowing where that type might be found, we would have lost her. Even so, it was a very near thing.

HELEN: We are indebted to a Jew, Dr. Karl Landsteiner, for his work in typing blood, for our progress in this direction today. So outstanding was his work that he received the Nobel prize. And our children are indebted to another Jew, Dr. Bela Schick, for his wonderful vaccine against diphtheria, which has saved so many lives.

MRS. PETERS: Well, Jew or Gentile, I shall always pray that God's blessings may rest upon them. (*Wipes her eyes.*) Now I must go, for I cannot be away for long at a time.

(*They say good-by and* MRS. PETERS *leaves by door R.* LOUISE *also rises to go. She turns to* HELEN *with mock severity and shakes a finger at her.*)

LOUISE: If I did not know you so well, I should believe that you planted Mrs. Peters here for an object lesson, just to convince me.

HELEN: Oh, no; she just happened to come in, but the opportunity was too good to be lost. But you will take the program, now won't you?

LOUISE: Yes, Helen. You've made me see how unappreciative I've been of these people, who have so many talents, which they have been glad to give to our country. I see now that we owe it to America to give to them understanding help in any way which will aid them to further development. I'll do my best to bring this out in the program.

HELEN: I know you, Louise, and your best is grand. And I know too that you will be remembering that the Jewish race gave to us the Christ we know and love. There is a wealth of material for your use. You are embarking on a sea of fascinating study, with a marvelous Captain. Good going, sailor. (*Pats her arm as they go out door R.*)

(*The screen is moved again to conceal L.R. and the Marcy Center door is again revealed.*)

SCENE 3

The door to Marcy Center opens and the Jewish MOTHER *and* SON *come out. They are dressed in comfortable clothing and their faces are alight.*

SON: They are wonderful people at this place, mother. Never have we found such kindness. See our warm clothes, our shoes. And, mother, did you see the room where they are modeling in clay? They will let me come and work in the clay too, and play the games with the boys. And they will help you to sell the beautiful laces and embroideries such as you used to make in Prague.

MOTHER: Yes, yes, my son.

SON: It is just like the words on the Liberty statue which we saw in the great New York Harbor. I learned them because you told me they were written by a Jewess, Emma Lazarus, and because they are so beautiful, so like America.

MOTHER: I would like to hear them again. Say them now, my son.

SON (*stands very straight with head thrown back*):

"Give me your tired, your poor,
Your huddled masses, yearning to breathe free,
The wretched refuse of your teaming shore,
Send these, the homeless, tempest-tost, to me,
I lift my lamp beside the golden door."

We were the tempest-tost, mother, but now we're home. We shall give all to this land which is so good to us. Some day, mother, I shall pay them back by being a great sculptor, molding beautiful things for this country. (MOTHER *wipes her eyes silently.*)

SON: Why do you weep now, mother?

MOTHER: Only for joy that at last we may look forward to the future with hope and freedom. (*Takes his hands in hers.*) Because America will give these hands of yours the power to make beautiful, enduring things. Because we may here worship the Lord God Jehovah without fear. Because we know now that only the spirit of a Divine Christ could impel such love from these people toward us.

SON: He will be our Christ, also, mother. (*Hand in hand they move off stage.*)

Every Woman in Back of the Whole Program

A Monologue by Mrs. Henry D. Ebner

I AM pretending that I have been ill. It is my first day in town, and I am doing some much-needed shopping. I meet many of my friends who seem quite glad to see me.

The first woman to greet me is Mrs. Overweight. She tells me how well I look, and that it is nice to see me about again, and since she is a member of our Woman's Society of Christian Service my first question to her is, "Tell me, Mrs. Overweight, did you get to the last meeting of our Woman's Society?"

"Oh, yes," says Mrs. Overweight, "indeed I did! And what do you suppose we had for refreshments? Lemon tarts! I've never tasted such lemon tarts in my life! I couldn't believe the committee when they said they weren't homemade."

"Well, tell me something about the meeting. Were there many in attendance?"

"Were there many in attendance! I should say! Why, so many came that we could only have one lemon tart apiece, and they were so good! When I find out where they were bought, I'll let you know."

As I proceed on my way I meet another member of the Woman's Society of Christian Service—Mrs. Hold-a-Grudge. She is also very glad to see me and my first question to her is, "Oh, Mrs. Hold-a-Grudge, were you able to get to the meeting of the Woman's Society? You know,

I missed that meeting and I am so anxious to hear about it."

"Yes," says Mrs. Hold-a-Grudge. "I was there. But, you know, as long as they let Mrs. So-and-So have a leading part in that program I just will never be able to enjoy the meetings. You remember what she said about me some twenty years ago, and even though I have forgiven her I have not forgotten. No, I can't tell you much of what went on, for I couldn't get my mind on anything but her!"

The next friend that I meet is Mrs. Stay-at-Home. After our usual greetings I inquire of her about the meeting of the Woman's Society of Christian Service. She replies in this manner:

"Oh, my dear. You know, I just couldn't get to that meeting. I really felt that it was my Christian duty to stay at home that evening with my family. I do feel that they are neglected at times."

Very soon I meet Mrs. All-Missions. She is so surprised to see me out and looking so well after my serious illness. We talk about several things and then I say to her:

"Mrs. All-Missions, did you get out to the meeting of the Woman's Society of Christian Service? I just hated to miss that meeting and I would like to know something about it."

"Oh, yes, I was there! But I do get so bored when they spend so much time on discussions of local church activities. You know, I think they make the preacher too comfortable anyway in that parsonage. I am interested in starving Armenians and I do think that too much money is spent on unnecessary things. I would enjoy the meetings so much more if more time were devoted to missions."

Mrs. Former-Ladies-Aid greets me next. "My, how well you are looking! You'll be able to bake us a cake for our supper next week, I'm sure."

"Tell me, Mrs. Former-Ladies-Aid, something about the meeting of the Woman's Society of Christian Service. I could not attend and since it was the only meeting of the year that I had to miss I am interested in knowing just what happened."

"Well, to tell the truth, I can't tell you so much about it. We had a missionary program and that just isn't in my line. Of course, I'm interested enough in missions, but after all, we do need so much right here in our own church. I always say, pay your own bills first and then take care of the other fellow. No, it wasn't such a good meeting."

It is time for me to turn and go home, but I meet one other friend to whom I am glad to say a few words. She is Mrs. All-Around Member. She gives a glowing account of the Woman's Society of Christian Service meeting.

"Oh, I'm so glad I went to that meeting. I didn't feel much like it. I had had a very busy day and was so tired. But somehow, when I heard those lovely bits of inspiration during the devotions and heard Mrs. Jones pray, every bit of tiredness left me and I felt so much better. And you know we're getting a new gas range for the parsonage. Isn't that great! We have needed one for so long. And when we talked about the power of the woman in the local church it made me ashamed to think that I have done so little. I'm making cookies for Camp Dix for next Monday. That's the day we supply them with cookies, you know. And at our next meeting we are packing a box for a mission school in the South. Isn't it wonderful how much we are able to accomplish when we all get together?"

"Why, Mrs. All-Around Member, you seem to know all about the work. How did you get so much information?"

"I don't know one-half of it yet, but I keep my eyes and ears open when I go to the meetings. The programs are so educational! I tell my children the little stories I hear and they're so interested. Of course, I have to know about every part of the work, for when I joined the Woman's Society of Christian Service I joined every part of it and not just one department. Oh, it has meant so much to me. I am so thankful for such an organization!"

Every member in back of the whole program! Let's all be like "Mrs. All-Around Member."

News of Missionaries

Miss Agnes Nilsen of Hissar, Indus River Conference, India, was married on February 3 to Rev. H. G. Howard, of the Presbyterian Board. Their address will be A. P. Mission, Urun-Islampur, Satara District (Bombay), India.

On May 13, 1942, the noble life of *Elizabeth R. Bender* came to an end in this world. As missionary in Japan for eleven years, as first secretary of the general office and as assistant corresponding secretary of the New York Branch for the sixteen years ending in 1930, Miss Bender rendered unusually valuable service in the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Her wisdom in counsel, breadth of mind, sympathy and spirituality made it a privilege to work with her.

By cable has come the sad news of the death of *Ruth Hyneman* in a hospital in Lucknow, India, April 22. Miss Hyneman (of Princeton, Indiana) was a graduate of Asbury College. She went to India in 1916 and joined Lucknow Conference. Through her years of devoted service she had become one of the wisest and most useful of the evangelistic missionaries in the Ganges Valley. For several years she was a member of E. Stanley Jones's Ashram both at Sat Tal and in Lucknow. Her last appointment was Ballia District.

Miss Lily Dexter Greene, who died in Bareilly, India, February 14, 1942, at the age of seventy-three, went to India under Northwestern Branch of the Woman's Foreign Missionary Society in 1894, and since her retirement in 1939, by special request of Mrs. E. Stanley Jones, she has been in charge of the hostel in the boys' school at Sitapur for which Mrs. Jones is responsible. Miss Greene's work had been in the educational field. She was known as a great student, a strong executive, and a careful builder; the bungalow at Delhi and the school at Lahore are her work.

During the early months of this year a number of our retired missionaries have gone on from this world to the next. No words of ours could express our thankfulness for the service of these valiant workmen in the Kingdom. We give here merely their names, the place and time of their service, and the dates of their death. A memorial to each will be printed in the 1943 *Annual Report.*

Miss Ida Westcott; Malaysia, 1915-1928; February 22, 1942.

Miss Margaret Hewson; Philippine Islands, 1922-1940; March 4, 1942.

Dr. Agnes Edmonds; China, 1901-1921; April 13, 1942.

Miss Carrie Heaton; Japan, 1893-1929; May 28, 1942.

Miss Eva Hardie; India, 1895-1936; May 29, 1942.

Word has lately reached us of the death on December 17, 1941, of *Dr. Emma Scott,* pioneer in medical work, who served in India from 1896-1922.

By Thelma Stevens,
Executive Secretary

Christian Social Relations

DEAR CO-WORKERS:

The August issue of THE METHODIST WOMAN will reach some of you in the midst of your busiest summer days, and others perhaps during vacation time. You will find the pages filled with helpful suggestions for promoting all phases of the Woman's Society of Christian Service, and you will want to take every possible step to make the fall programs and activities of the woman's society rich in fellowship, inspiration, and practical information that will enlarge the horizon of every woman in the local church, and make the local church itself stretch its walls to include the challenges and needs of the whole world.

Perhaps you will be interested in some of the major empases presented by the Department of Christian Social Relations and Local Church Activities at the June meeting of the executive committee of the Woman's Division. Following is an extract from the report of the executive secretary for the department:

The present trend of public opinion toward national prohibition should bring new courage and increased activity to Methodist women. However, at a recent meeting of many denominational social-action leaders, called by the Federal Council of Churches, *only three denominational groups* expressed a desire to make a united impact for legislation that would even partially meet the growing need today. . . . . There is considerable pressure to stop the sale and use of liquor on trains. Church women may well be active at this point.

The May Act has been enforced in some places with good results. Methodist women may help at this point by reporting to the FBI, or to Dr. Roswell P. Barnes of the Federal Council of Churches, any specific violations of same.

The following pamphlets and leaflets will have real value for those leaders seeking to help the church meet the growing needs in congested defense areas:[1]

From The Federal Council of Churches—Department of Marriage and the Home. 297 Fourth Avenue, New York, N. Y.

"The Girl Back Home"

"Wartime Marriages"

"You Can't Trifle With Sex"

From The Christian Commission for Camp and Defense Communities. 297 Fourth Avenue, New York, N. Y.

"A Guide for Church Volunteers in Defense Areas"

"The Church at Work in Camp Communities"

"The Church at Work in Defense Industrial Communities"

The summer months will initiate the approved *study* course on "The Bases of a Just and Durable Peace," through many conferences in all sections of Methodism. Such a study should not only project its influence into plans for a postwar world, but should be a practical stimulus to encourage *church groups* to make an inventory of their present practices in many areas. Many questions are already confusing church leaders all over the country. George A. Buttrick, in *The Christian Century* of June 3, made some clear-cut statements that should be of value to earnest church leaders, seeking to determine the function of the church in wartime. Note the following statement: "The church has a distinctive task. It should not echo politics, nor indulge in tub-thumping, nor sell war bonds. . . . . After the last war there appeared the satirical book, *Preachers Present Arms.* Worthy churches will give no cause for volume two. The church is not a recruiting station. But it must deeply sympathize with the burdens of government, and hold that burden in its prayers. . . . . The church must honor every man's sincere conscience whether it take him to battle or to civilian service camp. The church must shepherd all its men in service—whether of 'orthodox' or 'pacifist' conviction. . . . . The war is a fact. We must live within it in love, as individual conscience and mutual trust may dictate."

On May 14 there were 201 Methodist conscientious objectors in civilian camps and 18 others awaiting assignment. The Methodist Church is responsible for funds to aid in meeting the needs of these young men. Certificates in gold for gifts of $20 and up, and peace stamps for gifts of $1 to $19 may be obtained from the Commission on World Peace. Contributions and pledges to the civilian public service camps, or to war rehabilitation work are an acceptable alternative to the purchase of war savings bonds by individuals conscientiously opposed to war.

Since "the world we create during a war will be the world we shall have when the war is over,"

[1] Order from the address given here and not from Literature Headquarters.

we may well as church women become more aware of our responsibility in creating public opinion and influencing social action in such areas as the following:

1. Seek to have extended to Japanese aliens and Japanese citizens the right to a hearing before civilian boards to attest their loyalty, before evacuation, if possible, but at least to establish their right to return to their homes if innocent. (This plan is followed for the most part already in dealing with Germans and Italians.)

2. The request has come to the department urging Methodist women to follow the lead of the Woman's International League for Peace and Freedom, in urging the United States to fulfill its obligation made to Mexico in 1911 in the Chamizal Case. This was a matter of settlement of claims to disputed territory in the city of El Paso, Texas, when arbitration was agreed upon and the United States refused to meet the stipulation. This has been a sore spot through the years, and its settlement would be a friendly gesture of far-reaching significance, as we think in terms of our Latin American good-will policy and the whole question of international arbitration. (Texas women might investigate this and lead Methodist women at this point!)

3. Many Christian people are more and more concerned with urging our United States government to make a clear-cut official statement of the peace aims of the allied nations, and implementing such aims with Congressional machinery for planning in that direction. Note the following recommendation passed by the executive committee of the Woman's Division:

As a follow-up of the findings of the Commission on World Citizenship, the Woman's Division recommends the following practical steps:

(a) That the President of the United States, the Secretary of State, and the Congress of the United States be urged to set up a Congressional Peace Aims Commission for the formulation of such peace aims as the nation deems feasible for the conclusion of this world conflict, publicizing them to all nations, allied, neutral, and enemy nations alike. Such a step would be a means of bringing new hope of freedom and security to Axis and Allied peoples alike and thereby speed the satisfactory conclusion of the war.

(b) Furthermore, in line with the above plan, local societies are urged to give increased emphasis to widespread public discussion and study of proposals looking toward world organization, in order that the general public mind may be prepared to act more intelligently in relations to any proposed Congressional action along this line.

4. The present labor shortage in agricultural areas reminds us of the grave danger to working standards of women, who are more and more doing work on the farms. The Woman's Bureau has a new leaflet of value at this point, namely, "Guides for Wartime Use of Women on Farms." Church women will also be stimulated by the pamphlet from the Woman's Bureau, "On the Home Front With Minimum Wage." Both of these pamphlets may be secured in quantities free. Order from The Woman's Bureau, Washington, D. C.

Equally challenging is the recommendation pointed up by the Commission on Education at the Woman's Assembly in Columbus, relating to domestic workers. The Committee on Minority Groups is working on plans at this point for improving working conditions of these groups. The February (1942) issue of *The Monthly Labor Review* carried a very fine article on "Women Domestic Workers in Washington, D. C." This reprint is now available in pamphlet form at the Woman's Bureau, and has great value as informative material. Social security benefits, labor unions, and other protective legislation do not include domestic and agricultural workers within their scope in any adequate way.

Please make special note also of the following special recommendations by the Woman's Division of Christian Service, some of which should challenge every local woman to immediate action:

1. (a) The Department of Christian Social Relations and Local Church Activities and the Secretary of Children's Work in the Woman's Division recommend that the Woman's Society of Christian Service co-operate with the Board of Education in emphasizing, during the month of September, the use of study pamphlet, "Creating Friendly Attitudes in the Home,"[2] by Grace W. McGavran.

(b) Attention is also called to a new pamphlet by Lucy Bickel, "The Beginnings of World-mindedness in Children,"[2] the same to be available in August for the use of informal study groups or as program materials for parents' meetings.

(c) The United Council of Church Women has planned a series of Informal Community Conferences on Christian Family Life, to be conducted

[2] Order from your nearest Methodist Publishing House.

in various sections of the country on request during the fall months. Miss Kuan, a specialist from China in the area of family life, has been employed by the United Council for such an itinerary. Local and conference groups are urged to utilize such opportunities for increased emphasis on Family Life. (Further information concerning her itinerary, and how she may be secured for your conference, is available by writing to Miss Amy Welcher, 156 Fifth Avenue, New York, N. Y.)

2. The attention of the Woman's Division of Christian Service is called to the evasive, unsatisfactory reply to the protest concerning alcohol consumption sent to Washington by the Woman's Assembly. As a further practical expression of concern, the following method of action for local groups is recommended:

In line with the recommendation in the 1942 program of the Department, relative to "combatting pernicious advertising of alcohol," we urge every Methodist woman to write at least a postal card to each of the following agencies protesting the advertising of liquor in any form: all local newspapers, local radio stations, the Mutual Broadcasting System, National Broadcasting Company, Columbia Broadcasting System, and magazines to which she subscribes. At the same time protests should go to the President of the United States, to the War and Navy Departments, and to Congressional Representatives and Senators, urging immediate action to eradicate the liquor evil throughout the land. The months of July and August may be set aside for united impact at all these points. If several million protests reached the President's desk at once, he might give the matter consideration. (Note: Similar plans are being promoted by other groups.) Moreover, written commendation should also be sent to the newspapers, magazines, and radio stations which do not advertise liquor.

The Labor Sunday Message for 1942 is now available for the widespread use of local churches. The secretary of Christian Social Relations and Local Church Activities in every local society should work with the pastor in planning the wide use of these messages in every local church on September 6 or September 13. Many pastors will preach special sermons on this subject. Others will read the message from the pulpit. One page of the leaflet gives special program suggestions and activities in which women should be interested. Single copies of the "Labor Sunday Message, 1942" may be secured for 4 cents; 100 copies for $1.20; 500 copies for $4.60, from the Department of the Church and Social Service, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

Assembly Findings (*Continued from page 13*)

an urgency for evaluation when so many calls come to church women. Choosing the things that are important, putting first things first and not being swayed by the crowd demand a well-disciplined method of life which can be achieved only through complete dedication and consecration of the Christian way of life.

We stress the importance of each individual member of the Woman's Society of Christian Service prayerfully planning the use of every hour of the day, every talent she has been given and every possession she owns so that her life will constantly witness for Christ and bring others into a vital relationship with him.

IV. Friendship Over Lines

We face the fact that Kingdom priorities call for closer fellowship between those now separated by racial, economic, religious, and national lines. Kingdom building calls for the united effort of all groups. An "all out" for the Kingdom must include every individual and group and bar no one who wishes to share in this thrilling adventure. To this end we recommend:

1. That each local Woman's Society make a new venture annually by fellowship with some group of different background as opportunity arises in the local community. Note that this recommendation calls for a *new* venture and will be met only where the society stretches its boundaries beyond that of present limits along this line.

2. That each individual in the society make at least one new friend annually in another group, seeking to know and understand that person and his background, and by exchange of experiences draw closer together in facing the common task of Kingdom building. Let this experience be one of mutual helpfulness and sharing, a give and take of joys, sorrows, hopes, fears, and "life's extras" which make for richness in the lives of the participants.

V. Spiritual Life Committees

Recognizing that we have placed the responsibility for guidance in Christian growth upon the Spiritual Life Committees and that the Christian imperative necessitates constant cultivation and study, we recommend that the Woman's Society of Christian Service make larger use of the services of the committees in helping to promote the following emphases:

1. The sharing of experiences, a period of "bearing one another's burdens." 2. The promotion of the spirit of corporate worship. 3. Learning the value of silence, waiting in quiet expectancy upon God. 4. *Definite* petitions. 5. The devotional study of the Bible, reading of religious biographies and other devotional literature. 6. An appreciation of Sabbath observance. 7. Fostering a greater spirit of reverence.

We would suggest that the committee also take responsibility for sponsoring training classes in evangelism to prepare Christians to witness effectively in the home and society.

We further recommend that we stress the emphasis upon spiritual poise and emotional stability, looking beyond the situation in which we find ourselves "to the eternal, inexhaustible resources that are ours because we are His."

MRS. J. N. RODEHEAVER, *Chairman*,
MRS. A. C. JOHNSON, *Recorder*.

A Check List on the Discipline

Mrs. V. F. DeVinny

Secretary of Organization and Promotion

DID you see the movie, *One Foot in Heaven?* Did you join in the laughter when Mrs. Spence rattled off the definition of the Discipline? Yet how many of us do you suppose could have made such a full statement? Most members would be content with saying that the Discipline of The Methodist Church is the printed collection of its rules and regulations. Others might add that it contains the declaration of our faith and order of services. Probably only a few would define the Discipline as a standard of growth and inspiration. That is the interpretation given in the Episcopal Address which serves as the foreword of the 1940 Discipline.

The following excerpts reveal the true meaning and spirit of this book which too few Methodists know: "The Methodist Discipline is a growth rather than a purposive creation. The founders of Methodism did not work with a set plan, as to details. They dealt with conditions as these arose. . . . . In such a process of adjustment, the Discipline became not a book of definite rules, nor yet a formal code, but rather a record of the successive stages of spiritual insight attained by Methodists under the grace of Christ. We have, therefore, expected that the Discipline would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people. We reverently insist that a fundamental aim of Methodism is to make her organization an instrument for the development of spiritual life. . . . . We do now express the faith and hope that the prayerful observance of the spiritual intent of the Discipline may be to the people called Methodists a veritable means of grace."

Though aware of its existence, to a vast majority of the people called Methodists the Discipline is a closed book. The average member knows very little about his church, its program, its organization, and especially its administration. This lack of knowledge usually results in a lack (or at least a minimum) of interest for information is the basis of intelligent churchmanship.

Furthermore, the spirit of co-operation is apt to be a minus quantity among the uninformed. Workers in one department frequently develop blind spots which prevent them from seeing the values in the other departments and avenues of service. The interrelatedness of the church boards and activities needs to be exposed. It is not fully understood in all quarters.

A study of the Discipline would be a rewarding venture for every church in order to point up the relationships of the various agencies, to develop a new appreciation of the work and significance of the church and a better understanding of the functions of its officers and boards. A Leader's Guide containing suggestions for teaching the Methodist Discipline may be secured for fifteen cents from your nearest Methodist Publishing House.

Do you want a method for increasing the effectiveness of women's work in the local church? The answer is simple: See that all the Disciplinary provisions enabling the Woman's Society to participate in the total program are fulfilled according to the following:

Check List

( ) Is your Woman's Society of Christian Service organized in fact as well as on paper?
Paragraph 1006: There shall be a Woman's Society of Christian Service in every local church, auxiliary to the conference Woman's Society of Christian Service.
Paragraph 223, Article 2: The duties of a pastor are: (14) To organize and maintain Church Schools, Woman's Societies of Christian Service, Young People's Organizations and Brotherhoods. (20) To make a written report to each Quarterly Conference on the following items: (i) Missions, including Woman's Societies of Christian Service, Church Extension, and missionary education in the Church School.

( ) Does your society have representation in the Quarterly Conference?
Paragraph 529. Article 2.

( ) Is your president a member of the Official Board?
Paragraph 541.

( ) Did your society elect two laywomen to serve on the local Board of Missions and Church Extension? (In a small church, one laywoman.)
Paragraph 562.
Paragraph 1040.

( ) Is the society co-operating with the Board of Missions and Church Extension in developing a missionary-minded church and sponsoring some definite missionary project or projects?
Paragraph 563.
Paragraph 1041 (6).

( ) Did your society elect a representative to serve on the local Board of Education?
Paragraph 1139.

( ) Is your society co-operating with the Board of Education in the missionary education of children?
Paragraph 1145 (last sentence): The Woman's Society of Christian Service and the church Board of Education are authorized to co-operate in the missionary education of children in accordance with the plans to be determined by the General, Jurisdictional, and Annual Conferences.

( ) Is your society co-operating with the Board of Education in the unified program for the missionary education of youth?
Paragraph 1024: The plan now in effect was adopted by this Interboard Committee on Missionary Education.

( ) Are you helping to promote the Methodist Youth Fund?
Paragraph 1734: The Interboard Committee on Missionary Education adopted the Methodist Youth Fund as the official plan for the missionary giving of youth.

Are you able to check every item? What is your rating? This check list represents the ideal. Do not rest content until your society fulfills every Disciplinary provision. In order to do this, it will be necessary to secure the co-operation of your pastor. He will be glad to work with you for he knows that the local church will be strengthened through a well-integrated program.

Contributed by Ruth Esther Wheaton, Field Worker.

"Within the Law"

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

A Suggested Outline for the Study of Latin American Missions

The study is based on the texts:

On This Foundation, by W. Stanley Rycroft,

Latin American Circuit, by Wasson and Lee, and *Latin America, U. S. A.,* by Clark and Spencer. These are companion books, sell for 25c, and cannot be sold separately.

Supplementary Materials for This Course:

Outlook Pamphlets on Latin America (25c each); *Latin American Backgrounds,* by Hulbert (60c); *Tales From Latin America,** by Mead (50c); *That Other America,* by Mackay (25c); *Good Neighbors,*** by Herring; Pamphlets selected from Homeland and World Parish Series; Second *Annual Report,* Woman's Division (25c); WORLD OUTLOOK; THE METHODIST WOMAN; *Survey Graphic,* March, 1941 (50c); Methodist Latin Americans (Joint Division Pamphlet, 10c); *A Good Neighbor*—Field Leaflet Woman's Division of Christian Service (10c); Headline Books of the Foreign Policy Association (send orders to 8 West 40th Street, New York, N. Y.); World Dominion Series on Latin America. (Order from Presbyterian Book Store, 156 Fifth Avenue, New York, N. Y. 10 cents each.)

Use of Materials: Members of class should read the text, if possible before the class begins; make a list of suitable WORLD OUTLOOK articles beforehand (June issue, timely). Use this issue of METHODIST WOMAN, especially (if outline found suitable). All supplementary materials suggested are interesting as well as informative. Others are available.

Ways of Presenting Materials: 1. Discussion by group; by four or five persons selected; "Peace table" discussion on the Americas' responsibility for world peace. 2. Demonstration or play worked up by local group from supplementary materials. 3. Broadcasts. 4. Questions—true and false, multiple-choice, etc. 5. Maps. 6. People who have traveled in Latin America. 7. Worship services.

Purpose: This study should help those taking it to acquire a better understanding and appreciation of the people of Latin America in the light of their background, environment, temperament, and outlook; to gain information about the differences between the people, territory, and problems in various sections of Latin America; to understand more clearly the social and political characteristics of Latin American countries; to understand and appreciate the purpose of Christian missions in Latin American countries and in the United States, and the nature of missionary work among these people; to discover the vital significance of the evangelical (Protestant) Christian movement; and to achieve a deeper appreciation of the evangelical Latin American Christians and a desire to co-operate with them in helping to make all of the Americas Christian.

Topic One: ***Latin American Backgrounds***

I. We use one phrase "Latin Americas" to describe diverse people of individual nations.
   - A. Diverse geographical environment: as extremes of heat and cold; deserts and jungles; pampas and mountains.
   - B. Diverse natural resources and products.
   - C. Diverse language: as Spanish, Portuguese, Indian dialects.
   - D. Diverse peoples: grouped as white, Negroes, Indians, Mestizo (Indian and white), Zambos (Indian and Negro), Asiatics; also aristocratic divisions which are breaking down under modern system of agriculture and industry.

II. Early political background: motives behind Spanish conquest; working out the conquest; contemporary tendencies in government.

III. Latin American traits.

IV. Present-day tendencies in religion: attitudes toward Roman Catholicism; status of Roman Catholic Church; other religious influences; evangelical influences (taken up in topic three.)

Readings: Chapters II and III in text, *On This Foundation;* Chapter III in *That Other America; Survey Graphic,* March, 1941; *Outlook Pamphlets.*

Possible Assignments for individuals or groups: 1. Have someone present the "Prologue for Americans" from *Good Neighbors,* by Herring. (Parts of this may be used in a worship service.) 2. What is the relation of the following to "good neighbor" relations with Latin America—major products, religion, national pride? 3. Make a set of questions on the geography of Latin America (use maps).

Topic Two: ***The Relationship of the Americas***

I. Some sections of U. S. A. reflect Spanish influence: particularly the states of Florida, Louisiana, Texas, New Mexico, California, Arizona. The same interests that sent the Spanish to other parts of the Americas sent them to these sections of what is now U. S. A., search for wealth, etc.

II. The immigration flow a basis of relationships.

III. Likenesses and our relationships: Love of freedom and independence; pioneering spirit; political ideals; desire for social justice.

IV. Must think of differences too if we are to have a relationship built on understandings: spiritual vs. material (exaggerated); historical and economic backgrounds; religious backgrounds; pragmatic vs. logical (*Survey Graphic,* March, 1941, page 104).

V. Common destiny must be based on co-operation.
   - A. Co-operative Peace as plan of government: absolute independence of all members; absolute fidelity to international law (must include methods of solutions).
   - B. Co-operative Peace Based on Christian principles: "Love, justice, tolerance, and truth as part of the social and economic life of all nations"; missionary endeavor a way of implementing these principles.

Reading: Chapter I, text, *On This Foundation; Survey Graphic,* March, 1941; Peace Without an Empire, A. A. Berle, Jr.

*As we go to press this book is not in print.

**Order from Yale University Press, New Haven, Conn. Price, $3.

Possible Assignments: 1. Why are we interested in Latin America and Latin Americans: nationally, as Methodists, as Christians? 2. Report on "Peace Without an Empire," A. A. Berle, Jr., *Survey Graphic,* March, 1941.

Topic Three: ***The Evangelical Churches at Work With Latin America***

I. Our purpose is to give to these people an opportunity to choose the kind of religious affiliation they desire; to carry the story of Christ and his saving power to those who do not know of it; to help seekers for a religious way of life to find one that meets their needs; and to help Latin Americans take their places with the Christians of the world.

II. Evangelical work has long history: note growth; some heroes, 19th century; of 20th century.

III. The evangelical program is carried on through: youth movements; Sunday schools; radio; literature; education for Christian democracy; social outreaches.

IV. Methodist work with Latin Americas outside U. S. A. and its dependencies: In South America in education and social-evangelistic work; in Cuba in education, social-evangelistic, and rural work; in Mexico in education, social-evangelistic, rural, and medical work.

V. Methodist work with Latin Americans in the U. S. and its dependencies: in city community work; rural work, medical, and educational work.

VI. Methodist youth's part in work with Latin Americas.

Reading: Chapters IV, V, VI, VII in text; Chapter V, *That Other America; Latin American Circuit,* Wasson and Lee, and *Latin America, U. S. A.,* Clark and Spencer; WORLD OUTLOOK—"Are Protestants Good Neighbors," June, 1942, pages 6-9; *Tales From Latin America,* Mead; *Outlook Pamphlets.*

Possible Assignments: 1. Make a set of questions on the work of Methodist women with Latin Americans: within the U. S. A.; outside the U. S. A. 2. Have someone report on our Mexican population, *Latin America, U. S. A.,* pages 43-47. 3. Have someone report on "Are the Protestants good neighbors?" WORLD OUTLOOK, June, 1942. 4. Have someone show how the *Outlook Pamphlets* are related to the study.

Topic Four: ***Needs and Opportunities for More Effective Work***

I. Week of Prayer: objectives and information about them.

II. Literature as an integral part of the missionary enterprise.

III. General strengthening of the work: further building and extension of work; maintenance; missionary personnel (need specialists).

IV. What some people say is the need (pages 177-178).

V. Some are sure there is the need to: stress eternal values of goodness, truth, righteousness, justice, and brotherhood as the basis for unity of nations; place Christ at the center of life; build Christian institutions.

Reading: Chapter VIII, text, *On This Foundation;* Second *Annual Report* of Woman's Division, pages 280-286, 287; *Outlook Pamphlets.*

Possible Assignments: 1. Have someone go through *Latin American Circuit* and summarize the general needs. 2. Have summary of class experiences. 3. Build a worship service based on the theme: "Christ the Foundation."

This course plan was prepared and has already been taught in four schools by Miss Oscie Sanders, our educational worker, with fine results. There is to be published by the Missionary Education Movement a booklet of Discussion and Program Discussions,* prepared by Dr. Carr and Mrs. Taylor of Nashville. This will prove exceedingly helpful to classes wishing to use the discussion method and the commission plan for class work. Some of the programs and worship services may be used at times during the class sessions as supplementary material. They should not be substituted for creative thinking and effort on the part of class members.

The Approved Study Books and Reading Lists for 1942-43 are available from your conference secretary on missionary education. This list contains a wealth of usable and stimulating supplementary materials in addition to the approved texts for many different study courses.

*Regular helps for "On This Foundation" but the publishers do not know when it will be ready at this writing.

Subscription Prices After September 1, 1942

Methodist Woman—50 cents per year World Outlook—$1.25 per year
Combination—$1.50 per year

• Two years ago THE METHODIST WOMAN and WORLD OUTLOOK made a joint offer at a rate below the cost of production in order to introduce the periodicals to the united Methodist Church. That offer has served its purpose and must be discontinued to avoid further losses.

• It is well known that there have been increases in the cost of every item used in the production of magazines. This has forced many outstanding periodicals to revise their rates. Our readers will readily understand why their missionary journals must take similar action.

• THE METHODIST WOMAN and WORLD OUTLOOK appeal for, and are certain they will receive, the continued loyalty and support of their readers.

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150 Fifth Avenue
New York, N. Y.

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*

PROGRESS [1]

Let there be many windows to your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself
And high as God.
Why should the spirit peer
Through some priest-curtained orifice and grope
Along dim corridors of doubt, when all
The splendor from unfathomed seas of space
Might bathe it with the golden waves of Love?
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of reason and of knowledge. Tune your ear
To all the wordless music of the stars
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.
—Ella Wheeler Wilcox.

BOOK LOVER'S CORNER

"Books are a mode of communication. They are a way by which we speak to each other, by which we hold each other's hands. Sometimes that hand is Plato's, or Shakespeare's, and has been dust a long time. No matter. It still has power to warm us."

ABOUT OUR NEIGHBORS TO THE SOUTH

On This Foundation,* by W. Stanley Rycroft. Friendship Press. 1942. 60c.

Politics and economics are insufficient to bring about Pan-American understanding. They must have a profound spiritual foundation. Dr. Rycroft has worked in South America for twenty years. He ought to know.

The Latin American Circuit,* by Elizabeth M. Lee and Alfred W. Wasson, and **Latin America, U. S. A.*** by Elmer T. Clark and Harry T. Spencer. Board of Missions and Church Extension of The Methodist Church. 1942. (both) 25c.

"Straightforward, realistic, and trustworthy" picture of the work Methodism is doing in Latin America, with summaries of the needs today in each field.

The Outlook Pamphlets on Latin America,* Friendship Press. 1942. Each, 25c.

Attractive, concise, readable.

Outlook in the West Indies, by Edward A. Odell.
Outlook in Mexico, by Alberto Rembao.
Outlook in Brazil, by Eula Kennedy Long.
Outlook in the River Platte Region, by Hugh C. Stuntz.
Outlook in the Western Republics, by Jay C. Field.

Tales From Latin America,* by Frank S. Mead. Friendship Press. 1942. 50c.

True life stories of adventure, hardship, challenge, and achievement, illustrated.

Rim of the Caribbean,* by Carol McAfee Morgan. Friendship Press. 1942. 60c.

"Analysis of the Christian forces at work welding the two continents."

Latin American Backgrounds,* by Winifred Hulbert. Friendship Press. 60c.

Historical background of all countries from Mexico to Argentina.

Fun and Festival From the Other Americas,* by Rose Wright. Friendship Press. 1942. 25c.

Games, music, poetry, stories, crafts, recipes.

Focus on Latin America,‡ by Dorothy F. McConnell. Friendship Press. 1942. 25c.

Latin America in pictures.

CONCERNING OUR CHRISTIAN FRIENDS TO THE WEST

Far West in China,* by Stanton Lautenschlager. Friendship Press. 1941. 25c.

Communists, Co-operatives, Colleges, by an eyewitness.

New Life in China,† by Winifred Galbraith. Edinburgh House Press. 1941. 10c.

The Christian Church in China today.

From Carabao to Clipper,* by E. K. and I. W. Higdon. Friendship Press. 1941. 50c.

The Church in the Philippines (before Pearl Harbor).

For the Healing of the Nations,* by Henry P. Van Dusen. Friendship Press. 1940. 60c.

About a trip to visit our allies—and others.

[1] Reprinted by permission of the W. B. Conkey Company.

Payments are still needed on pledges to foreign as well as home missions because:

I. Over three-fourths of all Methodist missionaries abroad are still on duty and need support.

II. Many new opportunities are opening up for service at home and abroad.

Let every Guild member pay her full fifteen per cent toward causes that our nation recognizes as exempt from taxation, and give generously to her Guild that the work of Methodist women may meet today's increasing needs.

TO FIND OUT WHERE THEY ARE

Latin American Map,* showing Methodist work, Board of Missions. 1942. 25c.

The Methodist World Mission Map.* Board of Missions. 1942. 50c.

Methodist Home Missions Map.* Board of Missions. 1942. 50c.

Latin America Map.* Friendship Press. 1942. 25c.

WHEN YOU WANT TO SING

Singing America,† edited by Augustus D. Zanzig. C. C. Birchard and Company. 1940. 25c.

TO HELP YOU WORSHIP

The Prayer School,† by Muriel Lester. "Upper Room." 1942. 15c.

Will a Man Rob God?* by Ralph S. Cushman. Abingdon-Cokesbury. 1942. 35c.

Pictures in "The Upper Room."† Interpretation by Albert Edward Bailey. "Upper Room." 1940. 25c.

A Pocket Prayer Book,† by Ralph S. Cushman. "Upper Room." 1941. 25c.

The Lord's Prayer,† by Ernest Fremont Tittle. Abingdon-Cokesbury. 1942. $1.

IF YOU WISH A TRUE STORY

African Eagle†—Aggrey of Achimota. "Eagle Book" No. 37. Missionary Education Movement. 10c.

Deep Sea Doctor†—Wilfred Grenfell of Labrador. "Eagle Book" No. 40. Missionary Education Movement. 10c.

Send Me Among Savages†—Chalmers of the South Seas. "Eagle Book" No. 38. Missionary Education Movement. 10c.

Where White Men Died†—Bishop Crowther of Africa. "Eagle Book" No. 39. Missionary Education Movement. 10c.

In This Generation,* by Ruth Wilder Braisted. Friendship Press. 1941. 75c.

"What God can do with a life placed at his disposal."

No Retreat,† by Anna Rauschning. Bobbs-Merrill. $2.75.

Have you wondered why the sane, sensible people of Germany let Hitler come into power, and thought that such a catastrophe could not occur in a land where the people were aware of what was happening? This beautiful story, told with restraint and objectivity, will shake your self-complacency.

For new picture folders on Methodist missions, see page 32.

WHY NOT WALK?

With "priorities" staring us in the face wherever we turn—no tires for our cars, and rationing of gasoline—what shall we do for recreation? Why not walk? Walking gives us an opportunity to see many things we miss skimming along in an automobile. All the fragrance of nature can be enjoyed instead of gasoline fumes.

Our health, truly an important item, is greatly improved by walking. Getting out into the open, breathing deeply of the pure fresh air sometimes lacking in cities, is of great value. It has been pointed out that there is danger of tuberculosis among young women in defense jobs. Here is a grand way to improve health and get genuine enjoyment.

What better way can one find for getting close to God

*Order from your nearest Distributing Office. See page 32 for addresses.

†Order from your nearest Methodist Publishing House.

‡This book is not in print at this writing.

than walking beneath a natural arch formed by overhanging branches of venerable old trees? No stained-glass windows uplift one more than rays of sun shining on leaf and flower. Nature offers a wealth of worship material.

In Scotland the church has attempted to meet the challenge presented by the fashion among young people of going on week-end hikes. A young minister or probationer was appointed to act as a sort of chaplain to hikers. Services were held in open air and in youth hostels. This helped to prove that Sunday hikers were not necessarily turning their backs on religion. Recently there has been formed an interdenominational group known as the Fellowship of the Christian Highway.

Can we in our Guilds adapt this idea for our own use? Can we not turn our outdoor services into walking or hiking meetings? This is a means of worship—so why not walk?

Consider Africa's Post-War Problems[1]

Africa—one of the major "prizes" at stake in the present global war for power and resources—was the topic of a seven-day "Church Conference on African Affairs," held at Westerville, Ohio, June 19-25, and attended by two hundred missionaries, mission officers, authorities on Africa, and candidates for Christian service in Africa. The time of the conference coincided with the announcement by the Phelps-Stokes Fund—long serving Africa and the American Negro—of the appointment of the "American Committee on Africa, the War, and Peace Aims" and of the issuance of its report on the suggested political, social, and economic adjustments necessary to give lasting peace and justice to the continent's vast populations.

"The 'Eight Points' of the Atlantic Charter," said Dr. Stokes, "are certainly quite applicable to Africa. I would especially mention four matters: priority of African interests, native rights, African participation in government, and the mandate system."

"The basic problem in Africa—as in America and in many other parts of the world—is that of race and color adjustments," said Dr. Ross. "It is a problem to be settled in America as well as in Africa. It is essentially a white problem. That is, it is the attitude of the white people to the people of color, and our acts to them as well, that make the problem. If for no other reason than for our defense and to make certain of our winning the war, we white people should revise our attitudes toward people of color."

"We must not impose our American ways and our American institutions upon Africa," Dr. Smith said, "but we must implant the germ of the Christian life among the people and let it grow in its own way."

Guild Projects

A mimeographed list of articles which have appeared in The Methodist Woman and World Outlook on projects of the Wesleyan Service Guild is available from the national Guild office on request.

An article by Mabel Ruth Nowlin will appear in the September issue of World Outlook. Don't miss iit!

Talent Quiz

A "Talent Quiz for Wesleyan Service Guild" has been prepared to be conducted in each local unit by a "talent scout." Write to the national Guild office for mimeographed copies of the quiz, and then see what hidden talents appear in your unit.

[1] To secure releases like this for your local paper write to the Guild office.

Arizona Wesleyan Service Guild State Committee on National Defense

The Minimum Wage

The Women's Bureau of the United States Department of Labor has published a pamphlet entitled "On the Home Front With Minimum Wage" in which injustices practiced under the present labor laws are clearly set forth, and suggestions are made as to how each one can help safeguard the interests of women workers. The pamphlet is free and should be in the hands of every Guild member.

Book Review Teas

Now that we must plan our vacations at home, would it not be a fine way to start the Guild thinking about Latin America if each unit would plan one or more Book Review Teas?

These might be held on a weekday evening, or a Sunday afternoon, making as one unit reports "a cultural contribution to and inspiration for high spiritual daily living." The books listed in the Book Lover's Corner would be excellent for this kind of a meeting.

For Your Local Unit

Out of the Assembly there come for the Guild the following suggestions:

1. Order the World Peace Newsletter (Vol. II, No. 3) from 740 Rush Street, Chicago, Illinois, and begin work in your local unit on World Citizenship. (10c.)
2. The creation of a greater spirit of reverence in church services.
3. The cultivation of interracial and international fellowship in church and community life.

For the September Meeting

"Facing This Hour in Communion Meditation" is a special service which has been worked out for the Guild, and we recommend its use at the September meeting when the members are coming together again with renewed interest and enthusiasm. This service will start your fall program on a high spiritual level. It is based on the Communion Service used at the Assembly and includes quotations from Mrs. Bragg's address.

Mimeographed copies are available from the Guild office: sample copies, free; in quantity—25 for 15c; 50 for 25c; 100 for 45c.

Student Work

By Lenore E. Porter
Secretary of Student Work

JAPANESE-AMERICAN Relocation. Here is an opportunity for the small college. (See *The Christian Century,* June 24, p. 810.) Approximately 2,300 students are to be relocated by October 1 from the camps. The War Relocation Authority of Government has delegated the Friends Service Committee the authority to set up the National Japanese-American Student Relocation Council. Methodist efforts will be co-ordinated through this council by your student secretaries at 150 Fifth Avenue, New York, N. Y., working with the Board of Education Student Department, Division of Home Missions, and the Home Department of the Woman's Division of Christian Service of the Board of Missions and Church Extension.

Student secretaries of the Woman's Society of Christian Service should: (1) do their utmost to "create the mood" of understanding and helpfulness in their churches and communities; (2) they should assist student groups and the Methodist colleges to raise funds, to secure scholarships, work, and homes for these our fellow Americans. *Note*—To be effective this must be set up before the evacuee may leave camp. Here is a chance for student groups, local churches, and Woman's Societies to work together.

Relaying names. The channelling of names of those going to school must be done *now* to be effective. Obtain blue cards from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Send as directly as possible. We can do a great service if we will—but, each church must do this or fail. Reports show Methodist preference campus lists do not reach all.

Become acquainted with the program on the World Christian Community. For those who are finding it difficult to know how to take hold, the basic thing is to see the value of the church in the world today. May I suggest that you glance through "For the Healing of the Nations" again. Use the *Message From National Study Conference* and all subsequent materials to find the challenge to the church. Read the *Handbooks* in the Packet carefully. Use the new popular books on India, China, and Latin America. Before meeting the campus directors or pastors be prepared to discuss a possible program to be represented to students. Together list pertinent questions around which discussions might evolve. We will continue the Packet, sending out supplements relating us to the Americas as well as to the Orient. Also the promised descriptions of colleges and projects will be available. Packet holders' names go on regular mailing list.

Become enthusiasts for this program yourself. I am sure this is necessary if you "sell" it to the student directors and if it goes across. Students are hungry to discuss world situations, and a possible peace. They are eager to know the Christians around the world. They may be critical of the methods of the church, but they are ready to sacrifice to the limit to create a better world order. Will the church be their channel?

Promote this program. Use every means of picturing to students what is happening in China, in India, and Latin America in the colleges.

1. There should be a world map marking in every student center.
2. Begin pictorial scrapbooks on colleges for student tables.
3. Display popular books—pictorial sheets from packet.
4. Help permeate the worship services, the recreation evenings, all discussion groups with the *World Christian Community* themes.
5. Help start the Fellow-Sister College relationship between a local group and a college abroad or a minority group in America.

A *World Fellowship of Methodist Students* is beginning as part of the World Christian Movement. The placing of student centers in Latin America particularly should interest student groups. Then the raising of funds and missionary personnel will naturally follow.

Get your Packet and your suggestions before the first student program planning committee in September or October.

What to Look For in Young People's Publications

By Helen L. Johnson
Secretary of Young Women's and Girls' Work

A GROUP of caravanners in the process of becoming acquainted with each other were giving their reasons for participating in the discussions on World Friendship. One young man, whose frankness we welcomed, plainly stated that he was not interested in missions and he had come to that group only because he had been assigned to it. In a few moments the situation in the Philippines became the focus of attention and the leader of the group drew the leaflet "Philippine Islands Center of Pacific Fury" from the pile of materials for distribution. The young man reached for it with avid curiosity and read it with interest. That was just the begnning. He read and studied seriously during the days of training and left for his caravan experiences convinced that the missionary program is a tremendous force in the building of a just and durable peace.

We expect each secretary of young women's and girls' work to become well acquainted with the materials for young people. It is not enough to know only the publications of the Woman's Division. Workers with youth should be familiar with all of the periodicals which are for use in the Methodist Youth Fellowship. Every wise leader will be well informed regarding the missionary materials that she may serve efficiently and effectively as an adult adviser or resource person in the area of World Friendship.

The following materials will be of much value in enriching young people's programs in the coming months.

Interest Groups of Girls in studying the work of the Woman's Society will find the programs for this year built around the theme "I Bind My Heart to the Galilean's Side." The theme is taken from a hymn which is widely used in young people's groups. It is our hope that in the use of these programs youth may feel the challenge of high resolve and answer the call to build a better world.

Rim of the Caribbean is the text which seniors will use for a study of Latin America in the Commission on World Friendship. Mrs. Morgan, a missionary of the Dominican Republic, has written this study of the West Indies and

Central America out of her rich and varied experiences. Young people in the study of Latin America will use *On This Foundation,* by Rycroft. (See page 32.)

Mexico has been elected for special emphasis for the junior-high age. *The Traded Twins,* by McLean, will prove attractive reading for all groups. It is the story of Tag from Detroit and Tess from Mexico who are traded by their parents for the summer. This fast-moving story carries also a deep spiritual message.

In addition to these books which have been named resourceful leaders will secure many of the enrichment materials listed regularly in the periodicals of the church.

*Workshop,** for youth leaders, is a newer periodical. It has each month practical helps for the regular departments of the Youth Division. The youth chairman of the Commission on World Friendship and the adult adviser will find valuable resources in this magazine.

Every month brings a wealth of material for youth and leaders of youth in the pages of *Highroad.** A few features include Sunday school lessons, evening meetings, regular departments, articles, and miscellany. At stated periods missionary units are published in *Highroad* and alert leaders are already subscribers! What about your subscription? (Sample copies may be secured from The Methodist Publishing House.)

We must not neglect the use of the already familiar materials while we are learning to use the new. The manual *World Friendship for Youth* should be in the library of all of those who are working with young people.

*Order from your nearest Methodist Publishing House.

Children Will Find New Friends in Latin America

By Ruby Van Hooser
Secretary of Children's Work

THERE are fascinating experiences ahead for the children of the church this year as they come to extend the circle of their friendships to include boys and girls in the Caribbean Islands and in South America. They will come to know many interesting things about the countries themselves, and to appreciate how much they have in common with the children there. Especially will they learn about some of the work that The Methodist Church is doing in Latin America to help children lead happy and normal lives, and they will discover how they themselves may share in that work.

The materials for the Latin America study are varied and full of interest. Six countries in South America where the church is at work have been chosen for emphasis, namely, Argentina, Bolivia, Brazil, Chile, Peru, and Uruguay. In the Caribbean Islands the children will give attention to Cuba, Puerto Rico, and Santo Domingo. In each land missionary enterprises that the children might find especially worth while were selected as the basis for the year's study. Letters, stories, pictures, songs, games, maps, and exhibits will help these enterprises to become alive and vivid to boys and girls throughout the church and will help them see the spirit of Christ at work in them all.

Missionary education in our church is carried on in the Sunday morning sessions of the church school and in additional sessions as well. A unit on South America for both primary and junior children will be included in the Group Graded Lessons for January, 1943. *Child Guidance in Christian Living* for January, 1943, will contain the notes for the teachers of each unit. Another unit "The Church at Work Around the World," will be carried in the Group Graded Series in June, 1943.

For additional sessions that will be held during January when the South American emphasis will be studied, Lois B. Eddy has written a unit for primary children, entitled, *Children and Churches in Latin America.* Lola Hazelwood is the writer of the junior unit, *Journeying Southward,* that will be used in additional sessions at the same time. "Plans for Additional Sessions" in *Child Guidance in Christian Living,* January, 1943, will also contain a unit for juniors on South America.

Beginning with Course II, the new Closely Graded Church School Courses for both primary and junior children contain missionary units that will occur at the same time, namely, in April and May, and that will make possible a variety of rich activities. Where the Closely Graded Courses are used, additional sessions should be held at the same time for further study. The material for these will include:

For Primary Groups: *Children and Churches in Latin America,* by Eddy. For Junior Groups: *Journeying Southward,* by Hazelwood, or "Plans for Additional Sessions," in *Child Guidance in Christian Living* for January and May, 1943.

The groups of children who meet throughout the year in monthly additional sessions will use the booklet, *News Flashes From Latin America,* by Emma Jane Kramer.

Among the supplementary materials that have been prepared for the study of the Latin America emphasis, mention should be made of the September and December issues of WORLD OUTLOOK. In the September issue, there will appear several articles and a series of eight full-page pictures of our Methodist work in South America. In the December issue, pictures and articles will deal with the church's work in the Caribbean Islands. THE METHODIST WOMAN for September, 1942, will carry an article describing the missionary enterprises in South America and the Caribbean Islands that have been chosen for special study by the children of the church this year. In addition to the monthly section, "Toward Wider Horizons," *Child Guidance in Christian Living,* will contain special articles, pictures, and stories in the January and May numbers, dealing with the work of the church in South America and in the Caribbean Islands respectively.

A picture map, "The Methodist Church in Latin America," has been prepared for use by the children during their study. All leaders will wish to secure also the illustrated resource booklet, *Methodist Latin Americans.*

The Missionary Education Movement has published a series of attractive course books and leaders' guides on the Latin-American emphasis that will enrich the study for primary and junior children. Among these the primary picture reading book, *Little South Americans,* by Nina Millen, and a reading book for juniors entitled, *Up and Down South America,* by Anne M. Halladay, will be found of special value. Leaders' guides for these two books have been written by Blanche Hoke and Helen Criley.

A year of rewarding experience is before the children of Methodism as they learn about the church at work in the Caribbean Islands and in South America. Every secretary of children's work should plan with other leaders of children in the church school to make this study meaningful.

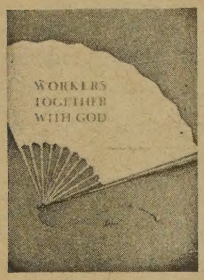
Announcing PUBLICATIONS

NEW PAMPHLETS ON FIELDS OF WORK

Each, 10 cents

Christian Education in a Democracy (Educational Institutions)
Resurgam (China)
Jai Christ (India)
Defenders of the Faith (Philippines)

Note.—The above were illustrated in May and June issues.



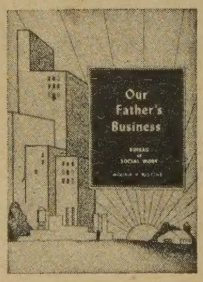
Workers Together With God

On Japan.

Our Father's Business

Bureau of Social Work

Of work with children, in girls' residence halls, etc.



A Good Neighbor

On South America

Vashti (leaflet on this school) 5c

SECOND ANNUAL REPORT

Each, 25 cents. 448 pages of valuable information.

LITERATURE

World Federation of Methodist Women. Price, 10c.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Pamphlets

Alcohol and Narcotics, 15c.
The Christian Family, 15c.

SPECIAL MEMBERSHIPS LEAFLET,

"In Honor Preferring One Another." Free.

TREASURER'S RECORD AND REPORT BOOK

(Local).

Each, 35 cents. Contains all necessary blanks. (No loose leaf blanks are available.)

EMBLEMS

Woman's Society of Christian Service

PINS

Gold on sterling, $1.00.
Gold (solid), $3.00.

Enameled gold as advertised in July issue for $1.25 and $3.25 being delayed by Government restrictions.

SEALS

Gummed seals in colors. Per 100. 20 cents.

ELECTROS

For printing stationery, programs, etc. In two sizes: ⅞ inch and 1¼ inches in diameter. Each, 75 cents.

BANNERS

Of gray felt, gold fringe, emblem in colors. Each, $14.00.

STUDY BOOKS AND SUPPLEMENTARY MATERIAL 1942-43

For Adults:

On This Foundation: The Evangelical Witness in Latin America. Consideration is given to the growth of the evangelical enterprise. 60 cents.

For Young People:

Rim of the Caribbean. Readable and informative. Of the Christian forces at work in West Indies and Central America. 60 cents.

Fun and Festival From the Other Americas. Songs, games, and recipes, with suggestions for parties and programs. 25 cents.

For Junior High School:

The Traded Twins.

The story of Tag and Tess, who are traded by their parents for the summer. 60 cents.

For Children:

Up and Down South America.

Nine stories about boys and girls in South America. 60 cents.

PROGRAM MATERIAL FOR LOCAL SOCIETIES 1942—65 cents

The program book (15c), worship services (10c), and set of six pictures (50c).

Please note that as long as these last you may have the program book for 15 cents.

STUDY BOOKS 1941-42

All of the books which have been listed on this page in previous issues are still available.

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